The LUTHERAN

BIG CROWDS ARE EXPECTED

Leaders plan Lutheran mass meetings in Minneapolis next week

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"Why Didn't You Call Sooner?"

THE BATTERY WAS DEAD. Worse still, the car was parked on an ice-coated area, making it difficult for us to push the old Chevvy out of its predicament. My husband tried propelling with a long plank under the back bumper. The car inched forward a little and I shoved a block of wood behind one of the rear wheels to hold the distance gained. Then the ice gave way, and the wheels settled down in a muddy ditch.

THE TOP OF THE HILL in front of our house was only a few feet away. We knew from past experience that the motor would turn over if we could get the car rolling down the hill. But this time all of our straining and pushing was in vain. Though we struggled for almost an hour, the car refused to budge.

Finally in desperation, Bill thought of friends who live half a mile away. "C Jeanne, and see if Ernie is home," he sa "If he is, he'll get us out."

Ernie was home. And when I explain the situation, he said, "I'll be right dow Why didn't you call me sooner?"

A FEW MINUTES AFTER he arrived o car was towed to the top of the hill, a Bill was able to start off for work.

As I went about my chores the rest the morning, Ernie's comment began take on new meaning. I thought of t number of times when something go wrong, and our own feeble attempts a not enough. All the while there is Friend ready to help us. When we turn to Him at last, He, too, could as "Why didn't you call Me sooner?"

—ERNESTINE S. DAUM

The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. To stimulate Lutherans in seeking unchurched people, a five-day evangelism conference is scheduled in Minneapolis Jan. 23 to 27. Among those planning the meetings are (see cover) Pastor George B. McCreary, secretary of stewardship in the Synod of the Northwest . . . Pastor E. C. Reinertson . . . Pastor Royal E. Lesher, former secretary of evangelism in the United Lutheran Church. Cover picture background is photo of recent Bryan Green mass meeting in Philadelphia convention hall.

THE CHURCH IN THE NEWS

DP resettlement ends

Midnight of Dec. 31 was the final moment for displaced persons in the European camps to qualify for immigration into the United States. Last DPs to be cleared were a 27-year-old Estonian, Heino Heinla, and his wife and two small daughters. They were sponsored by the Lutheran Resettlement Service.

In three years the doors of the U.S. had opened for 336,000. American churches were the chief sponsors of the biggest planned immigration in American history. Lutherans found homes and jobs for 30,647. Several hundred more who secured visas before the U.S. DP law expired on Dec. 31 will arrive early this year.

In all, about 150,000 Roman Catholics, 63,000 Jews, and 115,000 Protestants and Eastern Orthodox have come to the United States under the DP law.

Churches had big job

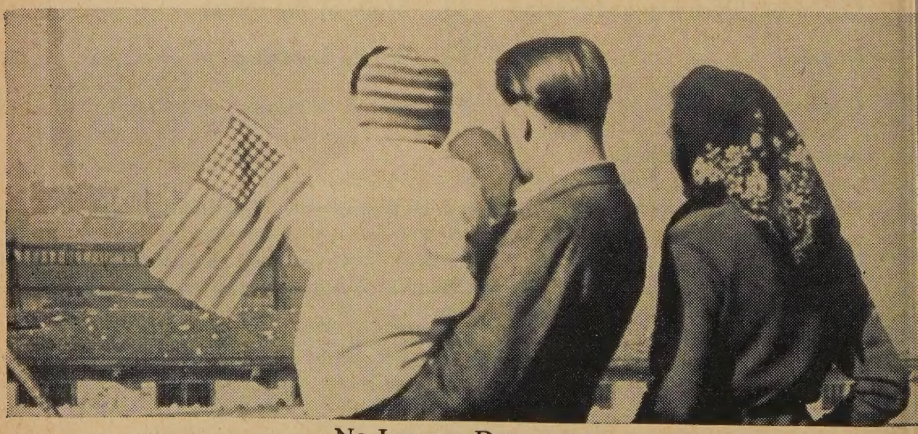
Headquarters established by the National Lutheran Council in New York City hummed with ceaseless activity as the DP migration was at high tid Twenty-six resettlement committees sca tered across the country provided for t immigrants as they began the settli down process.

Lutherans organized their work we financed it generously through World A tion funds. Church representatives inte viewed the DPs in camps in Europe, e listed Americans to guarantee them li ing quarters and jobs, met them wh their ships came in, arranged their tran portation to their new homes.

Church people in hundreds of Am ican communities gave the arrivals warm welcome, equipped them wi household goods, stocked their kitche with food supplies. As 1952 began, mo of the immigrants were self-supportin useful members of their communities.

DPs are people

Not many immigrants to the U.S. ha come through such hard days as the DP They had fled in terror from their ow homes as Russian armies advanced, wer engulfed in the chaos after World War I



NO LONGER DISPLACED
DPs see America from deck of incoming ship

lived weary years in tiny quarters in DP camps in Germany or Austria.

First reaction of the DPs to their American environment was to be overwhelmed with joy and gratitude for friendliness shown them, for plenty to eat, for new-found freedom. Next they experienced moods of loneliness and longing to be among those who speak their languages and remember the homelands they left behind. Eventually most of them work the accumulated frustrations out of their systems and settle down.

Although 28 per cent of the DPs were originally sponsored as farm laborers, only 10 per cent have remained on farms. The rest have moved to cities and have factory jobs or have re-established themselves in the professions. One who came as a farmer is now conducting an orchestra.

Last DP to get his American visa, Heino Heinla, struggled for years to qualify for migration. As a lad of 19 he had been drafted in the German army. So he was classified as a former enemy of the U.S. (although he worked for the U.S. army in Germany).

After that difficulty cleared up, Uku Ilar—the second daughter—was born five months ago. The whole resettlement process had to start over, for the Heinla family now numbered four instead of three. The last-minute visa secured Dec. 1 opens the way for the Heinlas to come to Seabrook Farms at Bridgeton, New Jersey, where several hundred Estonians are employed.

Crowds expected in Minneapolis

In an effort to raise Lutheran blood pressure on the question of gathering unchurched people into their congregations, some of the largest meetings ever attempted by Lutherans in America are planned in Minneapolis Jan. 23-27.

Since about half of the American people are not church members, almost any church stands a chance of doubling its membership if it makes a determined effort. Inspiration and techniques for a "Share Christ Today" effort will be provided in five days of morning-afternoon-and-night sessions in the Minneapolis Armory.

Dozens of headline speakers of the eight National Lutheran Council churches are scheduled. First is ULC Secretary F. Eppling Reinartz and last is ULC President Franklin Clark Fry. The Fry address, set for 9:30 P.M. (*Central Time*) on Sunday evening, Jan. 27, is to be broadcast by radio stations WJW in Cleveland, WGN in Chicago, and 21 others in the North Central states.

Clergymen and laymen from all sections of the United States and Canada plan to attend the conference.

Lutheran church membership in America has advanced 26 per cent in the last 10 years (while population increased 14 per cent). United Lutheran gains were the smallest (18 per cent) among large Lutheran denominations. The Evangelical Lutheran Church gain was 48 per cent, Augustana Church 32, American Lutheran Church 30, Missouri Synod 21.

Fry will travel

In seven years as United Lutheran Church president, Dr. Franklin Clark Fry had come close to a world record for the number and variety of places he has gone to make addresses or attend meetings.

First major address on the Fry 1952 schedule was Jan. 8 at the opening session of the Association of American Colleges in Washington. Sharing the program with Dr. Fry was Notre Dame University President John J. Cavanaugh.

First 1952 trip to Europe comes next month, when Dr. Fry will attend a World

Council of Churches meeting in England and also visit Germany to assist in planning the Hannover assembly of the Lutheran World Federation which opens July 25. In April Dr. Fry expects to be in Japan for the 60th anniversary of the Lutheran Church there, and will address evangelistic meetings in Tokyo, Osaka, Nagoya, Kyoto, and other cities.

In December at the time of the World Council of Churches central committee meetings in India, Dr. Fry plans to share in the 25th anniversary of the Andhra Lutheran Church.

Students hear about mission danger

It's likely that before many years American missionaries will be barred from every part of Asia, students were warned last month. Twenty-two hundred college students had gathered during the Christmas holidays (Dec. 27-Jan. 1) on the University of Kansas campus in Lawrence to study prospects for Christian missions. The outlook is darkening, they were told.

From Indonesia, Missionary Winburn Thomas sent this message: "Come a once. The time we Americans can wor in Asia is rapidly coming to an end." A missionary in Japan, Philip Williams, sen word to the students that "the missionar thrust of Communist religion is having greater impact, especially in the univer sity field, than Christian responses to th cry of Asia for renewal of life."

Communists are winning in Asia, sai Dr. Frank Laubach, "because they hav a gospel for the hungry."

"The great majority of the people i the world are discontented," the Rev Tracey Jones told the students, "for the are in bondage to want, ignorance, an injustice. The explosive element is th electrifying hope in the minds of th masses of the world that there is a wa to break this bondage."

Christians needed

Thousands of teachers, journalists, an technicians should be sent to Asia an Africa to help native Christians sprea the knowledge of agriculture, health, san itation, and housing, Dr. Frank Laubac

LAUBACH TELLS STUDENTS ABOUT MISSION METHODS
Dr. Frank Laubach explains his work abroad to SVM group in Kansas

told college students at Lawrence.

"These technicians must be democratic, willing to get their hands dirty, completely color blind—forgetting about race or nationality or class—men and women of integrity and noble character, friend-makers in a world which is being taught to hate us," he recommended.

Every four years since 1891 American college students have held a Student Volunteer Movement conference. The 1951 meeting in Lawrence was best-attended of the series. Besides Americans there were 196 students from 45 foreign countries, plus 140 missionaries, student leaders, and church executives. Lutherans numbered over 300, including SVM student chairman David Hoh, Philadelphia Seminary student. In 60 years about 20,000 SVM members have enlisted for missionary service overseas.

Counterattack on communism

Technique for combatting communism will be studied by 30 missionaries who have served in Southeast Asia. The course, lasting four months, will begin at Union Seminary in New York City on Feb. 1. Dr. Charles Forman of Columbus, Ohio, will be director, assisted by Union Professors Reinhold Niebuhr, John Bennett, Searle Bates, and others.

Classes will visit Fordham University in New York to learn what Roman Catholics are doing in a practical way to defeat communism.

All missionaries taking the course have had experience with communism, explained Dr. Forman. "They are here to study what that experience means. Then they will go back to the Christian task of producing persons, as opposed to the Red Aim of producing a system."

Vatican embassy is doubtful

Congress isn't likely to pass the legislation needed to permit General Mark Clark to accept his appointment as U.S. ambassador to the Vatican. That was stated Jan. 6 by Senator Richard B. Russell, chairman of the Senate Armed Services Committee. This committee has responsibility for recommending to Congress any action it should take on freeing General Clark to take the Vatican post.

"From talking to other members, I do not believe Congress will pass any such bill," said Senator Russell.

Senator Styles Bridges of New Hampshire reported that he is now receiving almost as many letters against an ambassador to the Vatican as he did when President Truman first made the nomination.

Missions attacked in Colombia

Almost everywhere in South America the Protestant churches are free to work, with only minor handicaps imposed on them by the Roman Catholic majority. In Colombia the situation is different.

For the sake of safety most North American missionaries have withdrawn from outlying communities to the capital city, Bogota. Even there, on the weekend before Christmas, a mob stoned a new Baptist church and injured several people. The attack was incited by a Roman Catholic priest.

A Canadian missionary, the Rev. Ralph O. Hines, was kicked, beaten, and thrown in a river by policemen and civilians in Cambao on Dec. 29, it was reported.

This month the foreign missions division of the National Council of Churches in the USA asked the U.S. Department of State to do something. There should be protest against "continued violation of religious freedom," the council said.

Colombian Minister of the Interior Luis Andrade had been asked by the U.S. Ambassador to Colombia to investigate

the Bogota incident. Mr. Andrade explained that "propaganda for a religion alien to the Colombians" had brought about a reaction from "primitive people." He said he was surprised that "such propaganda was offered under the flag of a great friendly nation."

Christians in trouble in Egypt

For 75 years under British protection the 3 million Coptic Christians of Egypt lived in safety among their Moslem fellow-countrymen. In November the Moslem sheikhs called their people to a holy war (a *Jihad*) against the British, but Coptic Christians tried to prevent the revolt from including a persecution of them.

Leader of the Copts, the Patriarch, attended a large patriotic rally and assured Moslems that his people share in their political ambitions. At a Christian-Moslem meeting in Port Said a Coptic priest in liturgical vestments, side by side with a Moslem leader, prayed for success of the national cause.

Last month the Egyptian department of education announced that Christian students would be permitted to receive religious instruction in government schools during the period when Moslem pupils get instruction in the Koran.

But this month a Moslem multitude in Suez stormed a Coptic church, destroyed it, and murdered a church official.

South Africa bars missionary

The rights of the black men of the Herero tribe of South Africa had a bold champion in the British clergyman, the Rev. Michael Scott. Twice Mr. Scott had come to the United Nations Trusteeship Council to defend South West African tribes against efforts of the South African government to annex their territory.

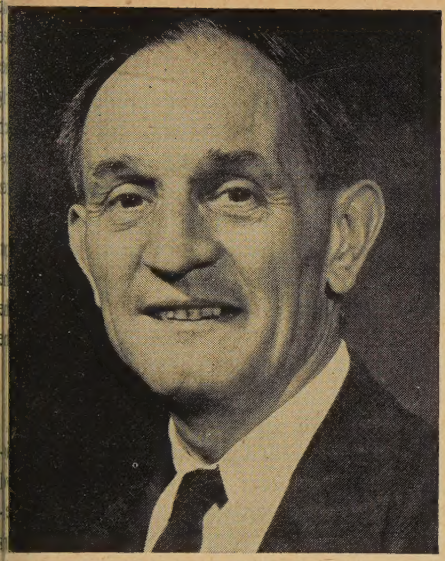
Mr. Scott is "a well-known hostile and fanatical foreigner and agitator," shouted the South African prime minister, Daniel F. Malan. Mr. Malan, who was formerly a minister of the Dutch Reformed Church in South Africa, has led a tough race-segregation campaign against non-whites in his country.

This month Mr. Malan sent Mr. Scott word to stay out of South Africa. If he tries to return there from Paris where the United Nations assembly is in session, he will be refused admission.

Niemoeller goes to Russia

Three times in 1951 Dr. Martin Niemoeller had been permitted to travel freely through the Russian zone of Germany, speaking in the churches. Russians consider him an ally because he opposes formation of a German army to share with western Europe in defense against a

REV. MICHAEL SCOTT
Barred from South Africa . . .



DR. MARTIN NIEMOELLER
. . . Welcomed in Moscow

Russian attack. Dr. Niemoeller sides with the West German Socialist leader Kurt Schumacher against the pro-Western Konrad Adenauer, chancellor of the West German government.

This month the Russians showed their respect for Dr. Niemoeller by giving him a trip to Moscow aboard a Russian plane. He hoped to persuade Russian officials to get free a quarter-million German war prisoners and conscript laborers who are held in the Soviet Union.

Most western Europeans didn't expect the Niemoeller journey to accomplish anything. After a friendly visit with Patriarch Alexius of the Russian Orthodox Church he would come home, and Russians would win a propaganda victory in Germany by showing their friendliness toward a German churchman. Some journalists thought the journey might be a signal that Russians intend to win German good will by releasing laborers for whom they have no further use.

LUTHERAN SERVICE WILL BE TELECAST

The Lutheran liturgy—abbreviated to fit a half-hour spot on NBC television—will be seen from coast to coast Jan. 20. Time of the telecast is 1 P.M. (Eastern time). The program will be carried by 48 stations (but some may hold it until a later time).

The Jan. 20 telecast will be from Tabernacle Church in Philadelphia. It is part of the "Frontiers of Faith" series sponsored by the National Council of Churches 17 Sundays each year, and is the first originating outside New York City.

Germans are critical of Niemoeller

There was sharp comment on the Niemoeller-to-Moscow journey this month among churchmen in Germany. Feelings of Protestant leaders was summed up in a letter from Prof. Helmut Thielicke of Tuebingen University, chairman of the West German Pastors' Conference, to Bishop Otto Dibelius of Berlin.

Foreign service

"All Evangelical Church efforts to dissolve the East-West conflict and come to the aid of prisoners of war in the Soviet Union must be welcomed," Professor Thielicke's letter said. "But it is guilt and disaster at the same time that the handling of this most delicate of all problems is left to a man who, again and again in past years, has acted confusedly and confusingly."

The West Berlin *Tagesspiegel,* published under license from American occupation authorities, denounced the Russian invitation to Pastor Niemoeller as "a political propaganda trick" and charged the clergyman with "a lack of political instinct" in accepting it.

"The church," the paper said, "should finally realize that its actions must be measured by political yardsticks if they imply political consequences."

World News Notes

India will get 50 million U.S. dollars

From the billions being spent by the United States on military defense against communism, a splinter fund of $50 million will be set aside this year to help reduce starvation in India. A five-year agreement to aid India was signed by American officials on Jan. 5.

Money will be spent to improve Indian farming. India must import supplies valued at $500 million each year to keep its huge population supplied with minimum food requirements. Droughts or floods frequently cut the supply below the minimum.

American funds will be used at 50 stations in rural areas where instruction in scientific farming will be given. The money will be taken from the U.S. Mutual Security Fund authorized by Congress in 1951.

By drilling wells and building dams India could irrigate new farm land. But an effective program would cost $600 million, it is estimated. Some U.S. government officials think it might be a good investment to divert India from dreaming about Communist promises of peace and plenty. Others say that regardless of any advantages the program may produce in international politics, it's the right thing for a wealthy nation to do on behalf of a very poor nation.

Communist scandals

Some Communists were making money out of their government jobs in China last month. They had been infected with Western ideas, it was explained.

An official of the Supreme People's Court in Peking accepted a bribe in a case he was trying. He was sentenced to be shot, the *Times* of London reported. In Tientsin a police official accepted a bribe to free a counter-revolutionary. Other officials ran off with funds collected for Korean relief. An official of the Shanghai broadcasting station sold radio parts for his personal profit. There were a few other cases of dishonesty reported in Chinese newspapers.

One world

Three or four powerful kings or a half dozen shrewd diplomats could get together in the old days and settle all outstanding questions about international boundaries and balance of power. Even a few years back President Franklin Roosevelt and Prime Minister Winston Churchill could decide a good bit of the fate of the world by their personal conversations.

The big gap stretching between the world of yesterday and the new world of 1952 was evident as Winston Churchill came last week to the White House. There wasn't much that he and President Truman could decide that would swing world affairs one way or another.

What the Arab states decide to do, or the decisions of the West German Republic or of Japan, might easily upset any Truman-Churchill agreements.

World affairs had fairly suddenly become complicated by scores of uncontrollable—almost blind—forces let loose in all parts of the world.

Americans must conform

There has been so much hunting for "pinks" and "subversives" in American colleges lately that professors have been scared into keeping quiet about any of their ideas that don't conform to the average. This state of affairs was reported by

Dr. Russell A. Ackoff of Case Institute of Technology at the meeting of the American Association for the Advancement of Science last month.

In Russia the professors are forced to teach "the party line" and freedom of thought is dead. But close inspection of the facts indicate, Prof. Ackoff reported, that in America also "political influence on the social sciences is very intense" and "free development of these sciences is being suppressed."

In America, said the professor, "we are not so direct, but our methods yield equivalent results."

Influence

The teacher draws three lines on three cards. They are obviously different as much as an inch in length. Eight pupils are shown the cards and asked to judge whether the lines are equal or unequal.

Seven of the eight pupils have been requested in advance by the teacher to call the lines all equal. The eighth, who is not in on the secret, hears the seven say the lines are equal. He says so also.

The test was given to several hundred students, a Swarthmore College professor told the American Association for the Advancement of Science. At least one-third of the students tested yielded to social pressure sufficiently to deny the evidence collected by their own eyes.

But if just one of the seven pupils who are in on the professor's plot had been told to call the lines unequal, the eighth pupil invariably called them unequal also.

Men for British mines

Coal mining is usually dangerous and dirty, and men won't do it unless the wages are highly attractive. The British, hard up for miners, last month promised them the biggest pay increase they had ever received—$2 a week—which boosts their weekly total to almost $30.

There had been no John L. Lewis to glare at the management. But the government committee in charge of the mines is aware that the British have experienced a 12-point increase in the cost of living in nine months of 1951. Miners must have more money if there are to be more miners. And unless there are some more, Britain will be obliged to keep on buying American coal and paying American dollars for it.

There might be an easy way to solve the problem of lack of men. Hundreds of thousands of jobless Italians are eager to migrate to England as miners. But British workmen don't welcome competition for their jobs. And after all, you never know what's going to happen if you let your country fill up with foreigners!

American printers resist competition

When a book is published practically anywhere in the world—except in the United States or Russia—it is immediately protected by copyright throughout the world—except in the U.S. and Russia. These two are the only large countries which refuse to recognize international copyright.

To get a 28-year copyright on an English-language book in the U.S., the book must be manufactured in the U.S. American printers have been successful in preventing competition from lower-cost printing industries of other lands by keeping the copyright laws in their favor.

There may be a chance for a change this year. A new copyright code is being drafted by the United Nations agency, UNESCO. It would open the channels for an easier exchange of books and book rights across international boundaries. American printers are very doubtful about the new code, but show some signs of relenting in their opposition.

Washington

VITAL STATISTICS

STATISTICS ARE NOT always dull. When they describe your chances of having five children, or owning your own home, or living to be 80, they become interesting.

The 1950 census produced a whole new batch of statistics, many of them about people and families. Compared to previous figures, they reveal trends which have a bearing on conditions in our homes and churches.

Family life

There were 1.7 million marriages in the United States in 1950, as compared to 2.3 million in the peak year of 1946, just after the end of World War II. One reason for the decline is the drop in birth rate during the depression years around 1930. Fewer babies then means fewer marriageable adults now.

The latest figures, however, indicate that births in 1951 hit an all-time high—almost 4 million. The previous record was 3.8 million in 1947. This has been the 11th straight year of the "baby boom."

The trend is toward larger families. More mothers had their second, third, or fourth child this year than ever before. The present average is 3.1 children per mother, and the rate is still rising.

Single women have a better chance of becoming married than bachelors. Although there are more women than men in the total population, the situation is reversed in the "marriageable age." Between the ages of 20 and 35, there are 5 million single men and 3 million single women!

More families own their own homes than ever before. Over half of all American homes are occupied by their owners. Rate of ownership runs 60 per cent in the country, 48.5 per cent in the city.

Most homes have modern equipment, 94 per cent having electricity and 80 per cent having refrigerators. Less than 20 per cent cook with coal or wood, the rest using gas or electricity. Over 95 per cent of American homes have radios.

More women are working for pay, including mothers of young children. Women workers were 27 per cent of the adult female population in 1940; in 1950, they had increased to 35 per cent. One out of four married women work outside the home now, as compared to one out of seven in 1940.

People live longer than they used to. There are 35 per cent more people past 65 than there were 10 years ago. One-fourth of them work at paid jobs; the rest are living on their savings or are supported by others. Women live longer than men. There are 7 million widows in the United States, as compared to 2 million widowers.

Effect on church life

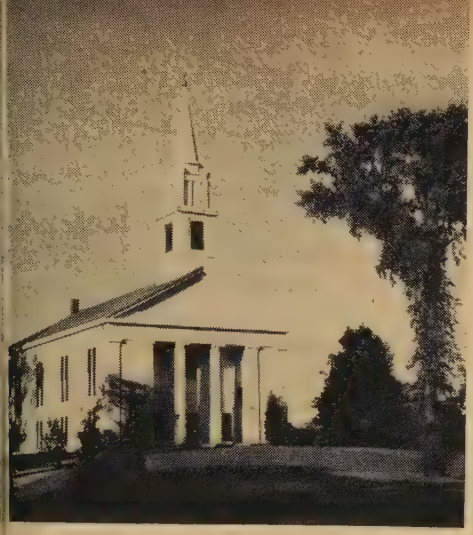
These population facts have an important bearing on church planning. Sunday schools will have a long period of increasing enrollment. Church colleges will have another big attendance boom beginning in the late 1950's.

Home ownership will be a stabilizing factor in church life. Training in Christian home life will become increasingly important. The construction of new homes will be a call to local evangelism.

The church will face new responsibilities to its aging members. They will have much to contribute to the richness of its life.

Statistics mean people, and people are the church's job.

—ROBERT E. VAN DEUSEN



THE PROTESTANT PANORAMA

By MADELINE GEORGE

New book shows how Protestant concepts of freedom influenced history and still insure the future of the American way of life

FREEDOM IS THE "big idea" in Protestantism, according to the new book *Protestant Panorama.* Christians have the right to worship as their conscience dictates. Salvation is God's free gift, not purchased or earned by human efforts. Jesus is the only mediator between God and man. No government or church authority has the right to compel men to adhere to an official religion.

This freedom is the basis of our American way of life, say Clarence W. Hall and Desider Holisher, joint authors of the book. In pictures and text they show the influence of evangelical Christianity upon our nation's history and policies.

"Protestantism began with the Big Idea itself," they write. "That takes you back, clear back, to the creation of man, whom God made in His own likeness, made free . . ." In Bible days and in the early Church "they had a firm hold on the Big Idea, these saints and martyrs, and they would not let it go."

EVEN DURING the Dark Ages, when freedom had little opportunity to flourish, the idea never died out in the hearts of men. It had its champions in such men as John Wycliff, John Huss, Erasmus and Hollander—and the Waldensians and Lollards and Hussites.

"Everywhere," the authors continue, "in obscure little places and right amid the carnal center of an ecclesiastical system gone wrong, the Big Idea was at work, putting banners in men's hands, tuning the trumpets of freedom for a major advance.

"And then came Martin Luther, loudest trumpeter of them all. An Augustinian monk, angry to the core at clerical oppression and lust for power and gold, he took one long look at the high-pressure 'indulgences' salesmen sent into his parish

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"Protestant Panorama" by Clarence W. Hall and Desider Holisher is published at $4 by Farrar, Straus and Young, New York. Pictures are by Holisher.

by Pope Leo X, the Medici banker, and seized his trumpet. Accompaniment for the blast he sounded was the thud of his nails through the theses on the Wittenberg door. And when he rode to Worms to face the Diet called to make him recant, in that cart, on that most electric day in Reformation history, rode Liberty coming into her own."

THEN CAME THAT GLORIOUS experiment in freedom—America! Many men came to America before it really was settled permanently—Italians and Spaniards and Frenchmen. "Why did all these brave and ambitious forerunners of the Pilgrims fail? Was it not because they were tied to systems, governmental and ecclesiastic, which were forever alien to this land? It was as though Almighty God had scrolled across these free skies: 'Abandon hope, all ye who enter here, save as ye enter to establish liberty wherewith Christ has set men free!' "

"Protestantism and the growth of America walked hand in hand during the Colonial days. On every frontier was the church; it was the worship center, social meetinghouse and town hall in its emphasis upon liberties . . . the character of the nation coming to birth was Protestant to the core."

Mr. Hall and Mr. Holisher give credit to the various denominations that helped in forming this new nation. Of the Lutherans they say: "Swedish and German Lutherans, who only a generation before had formed themselves into the Lutheran Church in America, swiftly got in on the birth of the nation. The sons of Henry Melchior Muhlenberg, American Lutheranism's patriarch, were among the Revolution's firebrands. One of them, John Peter Gabriel Muhlenberg, interrupted his sermon one Sunday morning in January in 1776 to say 'There's a time to preach and a time to fight' and forthwith stepped out of his pulpit and into the Continental Army. It was a Lutheran who rang the Liberty Bell, Lutheran women who stitched the first American flag, designed by the devout Betsy Ross."

AFTER THUS GOING INTO the history of

EARLY CHURCHES WERE MEETING HOUSES
Their influence is still felt in American church architecture

MEN OF ALL RACES DESERVED EQUAL FREEDOM
Roger Williams sought peace and freedom. Picture is from Bettmann Archive

Protestantism both in Europe and in America, *Protestant Panorama* takes readers on a tour of Protestant churches. Denominational differences are discussed to show how each man can find what his temperament most needs in the varying sects.

In a chapter on laymen, the authors point out that such men as Walter Reuther (Lutheran) developed not only their leadership skills in the local Protestant church "but fired there too their passion to help workers get a fair break in industry."

"Protestant Design and Social Order" is a chapter dealing with what the church is doing to alleviate the suffering and check the problems that harass this troubled world. "Protestantism," they say, "brought back to the world the prophetic voice and the compassionate hand.

"In the van were the Waldenses, followers of Peter Waldo, first of all Protestants; then Martin Luther and John Calvin and John Knox. They struck blows for social and economic reform that sent the tyrants scurrying and the oppressors stumbling. Up went orphanages, hospitals, havens for the indigent and the aged. They answered the aching agonies of the oppressed with Christian love and succor. It became a habit."

THE AUTHORS DISCUSS the controversial question of the public schools and the place of religion in them. According to the authors, the public schools "began to lose their religion when the Protestant belief in free public schools was met head-on by the designs of the Roman Catholic

clergy against them." Particularly was this so after heavy immigration from Catholic countries, especially Ireland. The Catholic leaders objected to Bible reading and prayer, feeling that it was sectarian. They wished also to run their own schools, but wanted public funds to do so. The authors take up the cudgel against the use of public funds for parochial schools.

Methods of disseminating the Word of God besides preaching are discussed. Printing is the first method mentioned and again the writers go back to Martin Luther saying, "His wholesale use of Johann Gutenberg's new invention of printing got that medium off to a flying start. The indefatigable father of the Reformation was an ink-flinger of rare accomplishment. Legend has it that when Luther could not silence the Devil in any other way, he threw an ink bottle at him. Protestants have been heaving ink at Satan and all his works ever since—and with notable success." The radio, television and motion pictures are other methods employed now for the spreading of the Gospel.

The writers close their book with the idea that Protestants are the chief adversary of Communism. "Peoples long trained in the acceptance of authoritarian control, whether spiritual or temporal, become relatively easy conquests for Communism. Peoples schooled in the concept of religious and political liberty are harder to handle." And "One stupendous fact comes down to us from mankind's long struggle upward: though political systems may come and go, faiths wax and wane, only that system and that faith which has liberty at its heart will stand. The future is forever with the free!"

CITY SPIRES STILL GUIDE MEN
Amid tall buildings of New York's Wall Street, Trinity Church stands as a reminder of spiritual things

THE INTEREST IN FOREIGN MISSIONS has, in fact, been a prime educational force, carrying a world-wide consciousness of solidarity into thousands of plain minds and homes that would otherwise have been provincial in their horizon.

—WALTER RAUSCHENBUSCH in *A Gospel for the Social Awakening* (Association Press)

The Deaconess Lives in a Trailer

By EDGAR Z. PENCE

A South Carolina congregation housed its new religious education director in a trailer and started a successful school program

"WHERE WOULD A DEACONESS LIVE?" demanded one councilman. "We haven't room at the church and there aren't any suitable apartments for rent."

"People here at Trinity have never had a deaconess or parish worker," said another. "How do you think folks will take to the idea?"

THE COUNCIL PONDERED all the possibilities fully. Perhaps a deaconess could rent room and board in the neighborhood of the church. Maybe an apartment would be found somewhere.

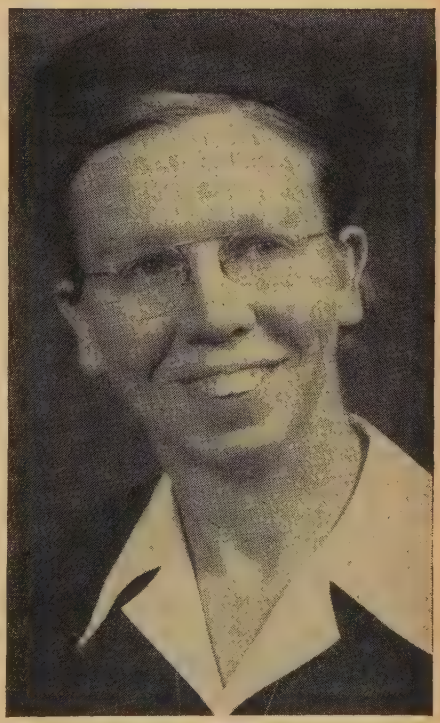
Then one councilman came up with a novel suggestion.

"I propose that we buy a fully equipped trailer and place it on our church grounds," he said. "It will cost about $5,000 and I'm willing to start the ball rolling with a contribution."

This was the plan adopted. Now Sister Esther Bunge, director of religious education at Trinity Church, Greenville, South Carolina, is probably the only deaconess in the ULCA living in a trailer.

IN EARLY JULY SHE MOVED from Easton, Pennsylvania, where she had served for 10 years, to her new quarters. Her immediate reaction: "This is wonderful. It provides every comfort of living, arranged in the most efficient and attractive manner."

The trailer has a tiny modern kitchen, bedroom and living room. It's heated in winter and has a cooling system for summer weather. After six months of trailer life, Sister Esther is enthusiastic about her unusual domicile.



SOUTH CAROLINA DEACONESS
Sister Esther Bunge

Homey touches caught the eye of Greenville newspaper columnist Marjorie Barr O'Steen when she called on Sister Esther a few months ago. "Of course I had to peep inside the trailer, such a cozy

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The Rev. Dr. Pence is pastor of Trinity Church, Greenville, South Carolina.

little home for the worthy deaconess from Pennsylvania who is doing such fine work with our young people in Greenville," wrote the columnist. "You should have seen the spread on Sister Esther's bed! Embroidered all over in turkey red thread, with birds and flowers, animals and children . . . Sister Esther embroidered it when she was a small girl."

THE DEACONESS, one of four in South Carolina, has made possible the program of weekday education for which Trinity Church has planned for several years. On Labor Day, the school opened with four pupils in the first grade being taught by a certified teacher, and 10 pupils in the kindergarten. Equipment on hand was adequate for a school of that size.

But the school didn't stay at that size for long. Every few days additional children of kindergarten age enrolled. More equipment had to be provided. Pastor and deaconess worked together afternoonss and evenings, selecting and ordering material. By Nov. 1, 50 children were regularly attending the school!

Major aim of the school is to provide kindergarten instruction "relating Christian living to the pre-school age" says Sister Esther. Four teachers are now assisting the deaconess in the school and other women members of Trinity Church are being trained to work with the children.

SUCCESS OF THE PROGRAM at Trinity has given the Christian kindergarten a strong root in Greenville. Plans are under way to train a teacher to conduct a branch kindergarten in another neighborhood. Within a year one may be opened in a neighborhood of Negro families, with the hope that a Negro Lutheran congregation may be an outgrowth of the work.

As director of religious education at the church, Sister Esther has many obligations besides the kindergarten. Sunday school work and supervision of the activities of youth groups require time and attention.

THERE'S NO PLACE LIKE HOME
Even if it's a trailer

The morning after she arrived in Greenville she went to the Lutheridge Assembly Grounds to work for 10 days on the Junior Camp staff. Later she visited Newberry College to teach a course at the leadership training school. She also was on the faculty of the community Lutheran leadership school at Orangeburg, South Carolina, and has been working on vacation school literature for the Parish and Church School Board.

While few deaconesses are serving in the southern states, four women have spoken to Sister Esther about their intention of entering training for the deaconess office. Others are considering the possibility of serving as missionaries or teachers. The need for full-time women church workers is being shown to the young women of the area and is stimulating their interest in such service.

Her Parents Were Robbers

By HELEN C. CANNADAY

When Frances' family was converted to Christianity, it paved the way for her to become a leader in helping the women of India find faith

FRANCES WAS BORN to live among India's Robber Caste. Her mother was the daughter of a robber chieftain. But through the influence of Christian missionaries, Frances today is one of the leading Christian women of South India and holds a high government post as magistrate in the Juvenile Court, with first-class power.

The story of Frances goes back to her ancestral home in the plains below Kodaikanal, the mountain retreat where missionaries and others come during the hottest weather of the year. The lowlands stretch as far as eye can see, 6,000 feet below the mountain. In them is the home of the Robber Caste.

MEMBERS OF THE ROBBER CASTE VOW to steal something at least once each year. Despite this strange requirement, many are well educated and rank highly in India's caste system. In the family of Frances' grandmother, the women were taught to write, using styli on palm leaves, and were also taught to ride horseback, to swim excellently and to use various crafts. Because Frances' grandmother was skilled in this way, when a girls' school was started in the village, she was asked to assist as a teacher for a while.

By accepting this task and later working in a missionary's home, Frances' grandmother was disinherited by her wealthy but caste-ridden relatives and banned from all social privileges among her own people.

The grandfather, who had been away from his family for 15 years, finally returned from Ceylon to find no welcome, for the relatives had seized his property and emptied out the ancestral home. When he discovered his wife and children well cared for by the missionaries and living in a manner befitting his clan, he decided to join them and to accept the "Religion of the Outcast." He and his family were baptized. He took the name of Abraham, his wife that of Sarah.

FRANCES' PATERNAL GRANDPARENTS adopted the Christian faith in a far different manner. The grandfather's work as a coin-tester for the government was considered very important and was a task reserved only for honest people. This was an honest robber!

One day the coin tester was returning unarmed from a valley where he had collected land taxes for the government. As he was a member of the Robber Caste and also a government official, he had nothing to fear. But all the way home he kept thinking of an incident that had occurred along the same road a few days before.

A gang of robbers had overtaken a missionary driving in a bullock cart with his servant. When the robbers attacked the cart, the servant shouted "Master, take the gun and shoot the thieves."

Mrs. Isaac Cannaday has served with her husband, now retired, as a Lutheran missionary in India for many years.

The missionary answered, "Don't tell a lie. You know that we don't have a gun."

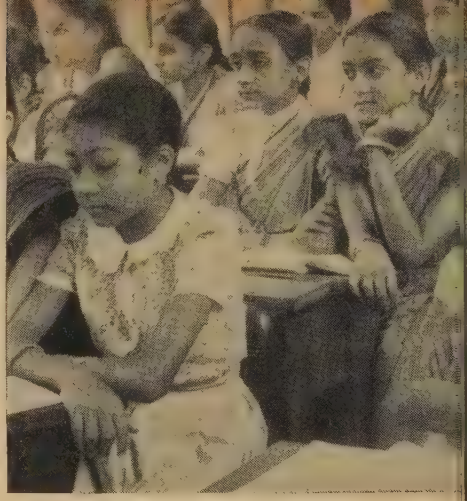
When the robbers heard this answer they were so astonished that they left without harming the missionary. Their leader was particularly impressed at the missionary's honesty even in time of peril.

Frances' coin-testing grandfather was influenced by this incident to such a degree that he and his family went to visit the missionary. Soon afterward, the male members of the family were baptized. This caused such an upheaval throughout Robber Caste territory that elders of every village were summoned for a council. When the intrepid missionary heard of it, he also went to help and to protect his converts.

THE ELDERS WERE AFRAID to start a quarrel in the presence of a white man, so Frances' grandfather had the opportunity to speak freely. "I walked in the dry area, faint with hunger and thirst," he said. 'I saw a honeycomb on a bush. Honey was dripping down. Please tell me, from which of you elders should I get permission to eat the honey and satisfy my hunger? If you can answer this question, I will give you a reason why I have accepted Christianity."

Convinced by the strength of the parable and because of the white man's presence, the council took no action against the converts.

IN LATER YEARS, the son of the coin tester and the daughter of Abraham and Sarah were married. Missionaries arranged the match, carefully preserving proprieties of the caste system. The fourth child born to this match was Frances. Since names are easily changed in India, she was first called Mary. Her father wanted to name her Packiam, meaning "blessing," while her grandfather wanted the name Methuabaranam,



SCHOOLGIRLS IN INDIA

meaning "pearl." Finally she chose the name of a missionary friend and is now known as Frances Methuabaranam.

Frances grew up under strong Christian influences. Her father was a good evangelist and took his children with him on trips to help him by repeating Bible verses and singing Christian songs. Her mother taught her to sew. In accord with the family tradition, the first four children were taught to write. When Frances passed the government's examination with honors and received a prize, she was sent to Madura to study further.

After working as a teacher for some time, she attended the Women's Christian College in Madras for three years. There she was influential in starting a Christian day school for children of the servants at the school.

LATER FRANCES METHUABARANAM became full-time superintendent of women's work in the Madura-Ramnad diocese of the United Church of South India. Here she had unlimited opportunity to rescue babies discarded by their parents, as well as to teach Christian women to read and pray. She has served YMCA, YWCA,

and the Red Cross. As a member of the *Meenakshi Sava Sangam,* a social group which includes Hindu and Moslem women, she has been able to start sewing classes and a night school for adults. For six years she was secretary of this organization, the first Christian to serve in this capacity.

In 1943 the government appointed her an honorary Second-class Magistrate. Two years later she was named to her present post as juvenile court judge. In this work she has been able to help not only children, but young women who have been rescued from brothels. Her efforts have aided the "Vigilance Home" where such women are taught reading, writing and handicrafts.

The story of Frances seems to take on added importance today. It not only reflects the value of Christian missions in advancing the status of women in lands such as India, but it shows dramatically how the new generations of Christians are able to assume places of leadership which help them to guide their own people.

He Wanted to Learn About Jesus

By ALBERT ALSOP

When a tiny mission congregation grew in numbers and built its own church, a man who had thought it was all a mistake changed his mind

"WHAT IS THIS THING 'Lutheran Church'? I never heard of him before," remarked a man one day as he pointed to our corner-store church in Argentina.

"It's an evangelical church where we tell people all about the good news," I answered.

"What good news?" asked the man, obviously interested.

"About Jesus of Nazareth," I replied. "He's the best friend a man can have."

"Oh, I see," said the man. "But I am already a very religious man, Senor. You cannot even dream how religious I and my family are. You make a big mistake to start a church in this place. Everybody here is very religious already. The whole world believes in Mary the Virgin, in the saints and in this person Jesus you speak about. You will never change these people to be what you call evangelicals."

I said, "You speak the truth, Senor. I will never do it. I'm not big enough for the job. But I know someone who is."

Curious, he asked, "Who is that?"

"Jesus of Nazareth," I said. "He can do the job."

This time the man turned red and remained speechless. As I left him, I said, "You will see."

TWO YEARS PASSED. Then one day the growing congregation said, "God is blessing us. He is increasing our number. How nice it would be to have a place of our own in which to worship Him."

We checked up on our resources. We had very little money. But we asked God to help us, for we needed our own church

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The Rev. Mr. Alsop is a ULCA missionary to Argentina.

building. Then we wrote a letter to the big mother church in Buenos Aires. We said, "Please help us, a new congregation just planted. Our roots are tender and struggling to gain a foothold in loose soil. Loan us 15,000 pesos."

Soon we received a reply. It said, "Brothers and sisters in Christ, our hearts are responding to your plea. But what will you do with 15,000 pesos? Do you plan to build only a garage to worship in? Nevertheless, since that is what you ask, we are sending you the money, as a loan."

We praised God for this loan. We determined to build the House of the Lord, knowing that He would help us carry the burden which even such a small sum would impose.

FOR MANY WEEKS the sound of pick and shovel, of trowel and hammer and saw sounded at our property as the House of the Lord rose steadily.

"All praise and glory be to God," w sang as the walls lifted higher day by day "Though the money loaned is not hal enough to build what we need, God wil give us the increase!"

A cement company gave 30 bags of ce ment. The municipality donated 10,00 bricks. Men and women gave their tim and skill.

When the last tile on the roof was laid we said with thankful hearts, "At last th House of the Lord is built. Let us invit our friends and sing praise unto Hi in this holy place."

I invited the man who had said, "Yo make a mistake to start a church in thi place."

He said, "Senor, I am ashamed to g for I said you could not do it. But yo have done it, or, as you say, Jesus did it."

"God is good to us," I told him. "He has given us a congregation. He has given us a place to worship. And just this day a letter has come saying that the loan is no longer a loan, but an outright gift. God says that all things you ask for in prayer, believing, you shall receive. We asked, we believed and we received."

"I will go to your church, Senor," said the man. "I must learn to know this Jesus."

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THE CHRISTIAN gospel goes far beyond Marxism in meeting the needs of the world. It declares that there must be a reformation of individual character before we are fit to be citizens of God's kingdom. Experience has amply demonstrated that an order that is based only on economics and politics will create its own tensions and frictions. No matter how noble may be the Utopia that we erect, the human stuff of which it is composed will bring about its destruction.

—JOHN SUTHERLAND BONNELL in *What Are You Living For?* (Abingdon-Cokesbury)

Tools Help You Study the Bible

By ALBERT P. STAUDERMAN

Students of the Scriptures can find valuable assistance in various books that define and explain hard-to-understand words and phrases

"READING THE BIBLE is very hard for me," Mrs. Winkle complained to her pastor. "There are so many words and phrases I don't understand."

"Many people complain about that," the pastor answered. "But there are things that can help you—"

"Oh, I know, you're going to tell me to come to the Bible study class on Sunday mornings. Well, I'd like to, but you don't know what it means to get the house in order after I've gotten the children off to Sunday school and then to get myself ready for church because I like to sing in the choir—"

"Just a minute, just a minute," pleaded the pastor, holding up his hands to interrupt the flow of words. "I wasn't even thinking about the Bible class."

"Oh?" Mrs. Winkle's tone was eloquent with surprise.

"I was going to suggest that you try reading the Bible in some modern translation written in everyday language. That will make it easier. But even if you prefer to use the standard King James version, which has been the favorite of readers for so many years, you can get help from some valuable tools. There are fine, inexpensive dictionaries, concordances and commentaries."

"They don't sound easy," objected the lady. "A dictionary I know, but what are those others?"

MANY CHRISTIANS are eager to become better Bible students but find themselves in the same predicament as Mrs. Winkle. They don't know that there are useful tools available to them in their efforts. Just as a carpenter would be lost today if he was without his hammer, saw and plane, so casual Bible readers wander into mazes and misunderstandings because they don't use helps ready for them.

Recent years have seen a great trend toward the use of modern Bible translations. It began in the last years of the 19th century when a group of experts issued the version now known as "American Revised." This was a new translation of both Old and New Testaments, using the benefits of modern scholarship, but retaining much of the familiar style of the King James version.

About 25 years ago, two eminent scholars, Dr. James Moffatt and Dr. Edgar Goodspeed, each made and published new translations of the Bible which used modern language. Both were considered especially good and were welcomed by Bible students and casual readers. Dr. Moffatt translated the whole Bible, Dr. Goodspeed only the New Testament. Others did the Old Testament, which was later included with the Goodspeed New Testament in "The American Translation." A similar "one-man" translation was also made by Ronald Knox, noted Roman Catholic scholar, but as this came directly from the Latin Vulgate Bible which the Roman Catholic church uses in its worship, it did not have the ad-

PREPARING A MODERN BIBLE TRANSLATION
Committee of scholars at work on Revised Standard Version of Old Testament

vantage of utilizing modern discoveries about the meaning of ancient words.

RECENT AND MOST WIDELY hailed is the Revised Standard Version, an American translation accomplished by a large group of Bible authorities representing all denominational groups. The New Testament was published in 1946 and the Old Testament is scheduled to appear this fall. Like other modern translations, it plays down verse and chapter divisions to make for easier reading. It also uses up-to-date terms which require less delving into dictionaries to discover their meaning than the archaic forms used in the King James version.

EVEN WITH the new versions of the Bible, however, some other tools are helpful. The average person's vocabulary is limited. In reading current novels we find words that are not familiar. To read a scientific or medical magazine would be impossible for most of us unless we could look up many of the words.

Bible dictionaries are relatively inexpensive (a good one is Smith's, which the United Lutheran Publication House sells for $2.75). They include information about biography (when you run into a name like Zerubbabel or Gedaliah), about geography (if you want to know about the land of the Gergesenes, for example) and about natural history (what was myrrh?).

THE SECOND TOOL for understanding the Bible is a concordance. This is a sort of index to the whole Bible. It lists alphabetically every word in the Bible, usually adding the passage in which the word occurs. This helps the reader quickly to locate the portion of Scripture which he wants to read.

Suppose, for example, you wanted to find out about the wedding at Cana, which Jesus attended and where His first important miracle took place—the changing of water into wine.

Picking up the concordance, you would perhaps turn to the word *wedding*. You'd find a half-dozen references, but nothing about Cana. What then? If you're really clever, you'll think next of *marriage*. Sure enough, there would be about 20 refer-

ences under marriage, one of which would read *John 2:1. there was a marriage in Cana.* Of course, if you weren't quick enough to think of *marriage* as a synonym for *wedding* you could always turn to *Cana* and you'd find there four references to that village.

MOST OF US would have a hard time remembering telephone numbers if we didn't have an alphabetical list which made them easy to find. In the same way, people who want to look up special references in the Bible, unless they are gifted with phenomenal memories, can get assistance from a good concordance.

These aren't expensive, either. The ULPH's catalog lists four. Best popular standard concordance is Cruden's, which costs $3. It's doubly valuable now, because it's the only inexpensive edition which includes references to the new American Revised Version as well as to the older translations of the Bible!

COMMENTARIES EXPLAIN the whole Bible, usually verse by verse. They emphasize the principal ideas and incidents, give information about the background and conditions under which the book was written, tell about the writer or writers, and try to explain the place of the book in the whole Bible.

Because some commentaries are one-sided, or try to give an interpretation of the Scriptures to suit the special ideas of some sect, unusual care must be exercised in selecting one which reflects good scholarship and fair evaluations.

The size of some commentaries would discourage the casual reader. They fill 16 big volumes and cost $100 or more. It is not usually necessary to have such an encyclopedia, however. There are smaller volumes that give all the information needed for clear understanding of the more difficult Bible passages.

Lutheran authors provide several excellent commentaries. There's a one-volume *Old Testament Commentary* by H. C. Alleman and E. E. Flack which is highly regarded. Dr. Alleman has also edited a companion *New Testament Commentary*. Combined cost of these two books is $9. The very simplest useful commentary I know is the little Pocket Bible Handbook, by Henry H. Halley, which sells for $2. You can buy a commentary for almost any price. Most important is to be sure that you're getting the most for your money, however much you spend.

ALMOST COUNTLESS NUMBERS of other books can aid Bible study. Most users have funds and time for only a very limited selection. However, for further delving into the background and life in Bible lands, there are such fine books as the Westminster Historical Atlas to the Bible (with a lot of maps and pictures) and the Encyclopedia of Bible Life, by Madeline and J. Lane Miller. Despite its imposing title, the latter contains fascinating accounts of animals, dress, business methods, eating customs, kitchen equipment, jewelry, musical instruments and a variety of other items.

We've long claimed that the Protestant heritage includes the open Bible, which any child of God may take and read, finding therein the saving grace of God's own revealed Word. Too often the Bible remains closed in homes, because like Mrs. Winkle people think it's hard reading. Since worthwhile things always require effort, that's not unexpected. However, God's Word was not meant to be hidden under a blanket of outmoded phrases. Whether it's read in some old version, or in one of the newer translations, it is meant to be understood and applied. Good tools will help.

FIVE MAKE A FAMILY

ANNUAL MEETING

THE ROOM WHERE the congregational meeting was being held was partly filled as Dan and I hurried in.

Pastor Ittel, standing by the table at the front of the room, motioned to Dan. I knew that was the last I'd see of him until the meeting was over, so I looked around for a companion.

Mabel Larsen is always good company, but she was sitting with Eloise Clinefoose and—wonder of wonders—Eloise's husband. They seemed so deep in conversation I'd have felt I was intruding to try to sit with them.

ACROSS THE ROOM Mrs. Schmidt and Mrs. Buch waved to me, but I'd have to climb over Mrs. Carl Huberman to get to them, so I just waved back and took the chair nearest the door. At that moment Mrs. Huberman turned her carefully "done" head and smiled.

"Come sit by me, Mrs. Melton," she invited. "I want you to meet these new members." She indicated a serious-looking young man sitting in front of her. He and his wife turned to be introduced and I recognized her as one of the nursery class mothers. "Mr. and Mrs. Boltz.—This is Mrs. Dan Melton. She and her husband do everything in the church—simply everything!"

"Hello, Mrs. Boltz. I think we've met at the nursery door, haven't we? How do you do, Mr. Boltz?—Don't pay any attention to what Mrs. Huberman says. The Meltons don't do one bit more than the Hubermans. She's just being modest."

"But Connie, you do. Dan is head of all those wonderful ushers we have. And he's the Boy Scout leader and did all that beautiful decorating at Christmas. Connie helps with all the other work. Whenever we need someone, whether it's to substitute for an absent Sunday school teacher or wash dishes, we always think of Connie."

I WAS REALLY GETTING flustered, because I don't do any more than a dozen of the "old faithfuls." However, I managed to pull myself together enough to come back in the same manner. "And Mr. Huberman is chairman of the stewardship committee and runs the every member visit and helps with the evangelism committee and half the people in the congregation run to him for advice for everything under the sun. And Mrs. Huberman is president of our Women of the Church, has a wonderful way with flowers for the altar, runs a regular taxi service for bringing members who live at a little distance to our meetings—"

Mr. Boltz laughed. "Well, it certainly looks as though two families like that could run a pretty active church."

"Yes, indeed," agreed his wife. "I have a family to look after and that takes up just all my time. I wouldn't even be here tonight if my husband hadn't wanted to come and he felt timid about coming into a strange meeting alone."

Her husband looked uncomfortable. Most men don't like to admit publicly that they're timid about anything, although many of them are every bit as shy as women. The way new situations scare

people, it's a wonder we've made any progress in this world.—I always was like that until the pastor we had when I was a young girl pointed out that if "this is my Father's world," I should feel at home anywhere in it. That helped a lot. It still does when I feel myself getting cold feet.

PASTOR ITTEL was calling the meeting to order. We rose to pray. It must be wonderful to be able to put your prayers into words like that. If our congregation could just fulfill half the things he was asking God to do through us, we'd be going a long way to bring the kingdom of God on earth.

We settled back with a scraping of folding chairs to listen to the reading of the minutes. Frank Nivin looked very solemn and official holding the big book. Apparently Mrs. Huberman didn't care about what had happened last year. "Isn't it a shame there aren't more people here?" she whispered. "We thought surely serving refreshments and calling up to find out whether people would be here would bring out a better crowd."

There were a lot more people than last year, but I remembered that Mrs. H. is getting slightly deaf and I was afraid to try to answer. "Anyhow," she went on, "they'd better not complain about our raising the pastor's salary."

The Boltzes shifted uneasily and I was scared to death her voice would carry even farther. Mrs. Ittel was seated in the row ahead. It would be terrible if she got the idea there was any opposition to the budget when every reaction Dan and I had heard was so favorable. Most people didn't even know what Pastor Ittel's salary was and when they found out it was less than what is considered a living wage in this community, they were all in favor of a substantial increase at once. It would be awful if any other impression got around to the parsonage family.

THE ONLY OPPOSITION I had heard came from Pastor Ittel himself. He came back from Buck Hill Falls determined to raise the whole apportionment—or else. He told the council that if they could have been there and seen the presentation of the work of the boards of the United Lutheran Church and heard Dr. Fry's talk, they'd feel how important it is for us to do our part to keep the work of the church spreading.

One thing that seems to have impressed him is the way the work all fits together. Of course, I only know what Dan tells me the pastor told the council, so I may have it a little mixed up. But I gather that the Board of Social Missions, the Board of Deaconess Work, the Parish and Church School Board, and the Board of Publication are all doing things to strengthen the local congregations, which in turn strengthen the work of the Board of American Missions, which means more congregations to help support the work here at home and on the foreign mission fields and in war-torn countries, which in turn help to inspire the local congregations which —. It keeps going around in circles like that till it makes you wonder where it will stop! And the answer to that is that it doesn't stop.

FRANK LOOKED RELIEVED when the minutes were accepted. Pastor Ittel made his report brief, which brought us right along to the other reports. Maybe I'm crazy but I actually enjoy hearing what all the different committees and auxiliaries have been doing. And the Luther League reports are always interesting with the young people looking so scrubbed and scared. I was truly sorry when Florrie Buch motioned to me that it was time to slip out and make the coffee.

THE BIBLE IN DAILY LIVING

A GUIDE TO DISCOVERY OF IMPORTANT THINGS IN YOUR LIFE

And he said, "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of property that falls to me.' And the father divided his living between them.

"Not many days later the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything.

"But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger. I will arise and go to my father, and I will say to him, Father, I have sinned against heaven and before you. I am not longer worthy to be called your son. Treat me as one of your hired servants.' And he arose and came to his father.

"But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe and put it on him . . .' " Luke 15:11-22

ALSO READ ROMANS 5:1; SECOND CORINTHIANS 1:2; PSALM 51:17

IT'S HARD TO BELIEVE, BUT IT'S TRUE

YOU MAY REMEMBER that a couple of weeks ago in our Bible Studies, I said we can take for granted that the people making these studies together are grown-up Christians. Our study today is one of the times that we are going to rest rather heavily on that assumption.

One of the characteristics of a grown-up Christian (and I mean by that not necessarily adult in years but to some degree mature in Christian faith) is that he has come to understand the Bible through the eyes of faith, and to accept the basic teachings of the Bible as Truth.

When you are younger in the faith, and especially if you are at the same time in the stage of biological adolescence, then you want to argue out all the points. You want everything "proved." That phase has its healthy aspects, too. Quite frequently a person who has *never* questioned anything in the Christian faith has never really thought much about how revolutionary it is.

But as you grow up in Christ, your eyes of faith become keener, even though your physical eyes may need bifocals. And with that keener faith-vision, you believe more deeply that the basic teachings of the Bible can be relied upon as Truth. You may or may not believe every detail of every incident; you may accept some accounts as literal, scientific explanations of a physical phenomenon, or you may

accept them as poetic accounts expressing deeper truths than merely observed facts. But the basic teachings you accept as Truth.

THIS NO DOUBT seems to you a roundabout way of getting to the point, when we were supposed to be continuing our topic from last week: How does a person disturbed by his guilt ever find peace of mind, peace with God? But it is really a very important digression, because the Biblical answer to that very prevalent problem is a startling one, and the only proof I have to answer you is: "The Bible says so."

You will remember we said last week that the modern psychiatrist and the Bible are in agreement that to try to cover up your sins and push them down inside is utter folly. It doesn't work at all. But the psychiatrist frequently says that getting it out of your system is enough. For the Christian, that is only the beginning. The really wonderful part comes after that: *You must* accept the fact that God has forgiven you, cleaned away your sin, reinstated you.

TO THE MAN who has a very vague idea of the Holy God, that doesn't seem so amazing. But the possibility is that if you are sufficiently sensitive about your relationship to God to have been seriously disturbed by your guilt, then you probably do have quite a clear picture of the Holy God who simply cannot, by the very nature of his purity, tolerate any kind of evil, wickedness, or sin. And this same Almighty Purity *forgives you your sin!* He doesn't pat you on the back and say, "Oh, that's all right. It's not so bad. Try to do better next time."

He says: "Your sin has caused me a grief that you, being human, can never understand. And yet, hanging on the cross where your sin nailed me, I say unto you: Because you have asked, I forgive you."

That is so amazing that there aren't any arguments to substantiate it. It isn't reasonable. It isn't logical. *But the Bible says it is Truth.* It is the main point of a number of Jesus' most beautiful stories, and particularly the story of the Prodigal Son which we read today.

David knew it—that was the reason he could end the Fifty-first Psalm with those confident words: "A broken and a contrite heart, O God, Thou wilt not despise." Paul knew it, too—it's the gist of most of his long letter to the Christians at Rome—and it creeps into most of his other letters, too. But Judas, at least as far as we know from the record, never learned it.

IF YOU FIND IT "too good to be true," there are several factors that may help you. First, if your sin includes violations against man as well as against God (as it usually does), follow the pattern of Nicodemus. Wherever it is possible, make amends to the people you have injured. That won't give you peace with God, but it will help to serve as a yardstick by which to measure the sincerity of your repentance. There is something phony about a repentance that makes no effort to right the wrong.

And secondly, read and re-read the Scripture references we have today for our study. Read them until you know them from memory. Begin your day with the words of Paul to the Christians at Rome: "Since then it is by faith that we are justified, let us grasp the fact that we *have* peace with God through our Lord Jesus Christ." Let your last waking thought at night be Paul's words to the Christians at Corinth: "May grace and peace come to you from God our Father and from the Lord, Jesus Christ."

It's amazing—but it *is* Truth.

Personal Problem Clinic

Complicated dating

QUESTION: I am 30 years old and living at home. In addition to working six days a week, I give my mother a great deal of help.

Last summer I went out several times with a serviceman, but he soon proved to be irresponsible. I tried to be kind to him in order to help him. But my mother would hardly speak to him, so we broke up.

Now I am going with a high school teacher who is divorced. The story of his trouble with his former wife is a confusing one. His account of the matter is altogether different from her story. In fact, she denies they were ever married. He is a nice fellow who goes to church without fussing about it. My parents do not know I am going with him. They would not understand.

I'd like to move out and live alone, near my work, but I hardly earn enough money. I asked a mind-reader about my problem and she advised me to make no change until spring. I wish I could get help. I just cannot be happy this way.

REPLY: You are old enough to decide upon your own course of action, and you'll have to do so. But do it as pleasantly and with as little friction as possible. While you will miss your home and family, you will probably be better satisfied if you take a room or two to live alone. But consider all factors—including ways of keeping yourself constructively busy—before coming to a decision. Disregard the advice of the mind-reader.

Your desire for romance and marriage is understandable and proper. But be careful whom you select as a boy friend or marriage mate. The conflicting stories about your beau's former marriage call for investigation and caution. The records in the county courthouse (where the marriage took place) should give you some very important information. Without having the facts about that alleged marriage and divorce you are adventuring in the dark—a dangerous risk. People sometimes throw away the opportunity of a reasonably satisfactory single life for a marriage which turns out to be a nightmare.

If, with all the facts before you, you can conscientiously continue with your boy friend, you may decide to tell your parents now, or wait for a more favorable moment. Your big problem is not whether or not to inform your father and mother, but whether or not to have any further dealings with your present friend.

Self-criticism

QUESTION: I like to tell people about their faults sometimes. I have been told about my own many times. But some people are not fair in making criticisms—they like to blow minor faults up into colossal blunders. I don't like exaggerators. Isn't it possible for a person to find, estimate, and correct his own faults?

REPLY: It is much easier to point out others' shortcomings than one's own. We tend to whitewash ours. But exaggeration is no help.

One can go far in uncovering his own weaknesses if he really tries and is honest with himself. Paul told the Corinthians to examine themselves. That is good advice for us. Socrates said at his trial, "The unexamined life is not worth living."

A critical attitude toward self ought to be perpetual, not occasional. We can avoid inaccurate statements by checking with sources and authorities. We can discover some of our faults by the use of a mirror, others by listening to our families. We can check our attitudes and actions by comparison with Christian principles and examples. We can evaluate our decisions by study of the long-term outcome of similar decisions on the part of other people. Self-examination, self-criticism, and self-determination must be undertaken in line with Christian standards, established facts, and legitimate goals.

—EARL S. RUDISILL

Tillich's Massive Structure

Systematic Theology. By Paul Tillich. University of Chicago Press. 300 pages. $5.

Publication of Part I of Professor Tillich's *Systematic Theology* is a major event in the intellectual world. For many years Professor Tillich has exercised a decisive influence upon hundreds of theological students and colleagues. All these, and many others, have awaited a definitive, systematic, and full explication of his thought.

We do not have that yet, for the present volume is the first of a promised two-volume work. A just estimate of the value of the work will have to wait; and this obvious necessity is made acute in the instance of Tillich's work because the really revealing material will come in the section on Christology, a part of Vol. 2. Throughout this first volume the reader is conscious that a central question emerges, grows, tightens, and demands an answer: *how,* now that all previous statements of the problem have been brought under powerful criticism—*how* does Professor Tillich propose to relate revelation and history in such a way as to deal responsibly with the Gospels and the Gospel.

So I offer only a "book notice," not a review. But it is a notice that should be attended to by every theologian, theological student, and responsible preacher. For here is the beginning and a solid first chunk of something that doesn't happen often in a generation—a massive theological structure based upon clearly presented presuppositions, an analysis of reason and of being that deals with every leading theme in modern theology and philosophy, an eloquently argued defense of the chosen categories, an unfolding and superbly articulated edifice that is architecturally majestic.

The question of the appropriateness of this kind of a theology to the content of the Gospel is a question that must await full presentation, wide and deep discussion. But one must marvel—and it is good for him—at the sheer audacity of the enterprise, the sustained grandeur of treatment, the unflagging craftsmanship. JOSEPH SITTLER

Chicago

The Sacrifice of Praise

The Christian Sacrifice: a study of the Eucharist in the life of the Christian Church. By W. Norman Pittenger. Oxford. 205 pages. $3.50.

This volume, by a member of the faculty of General Seminary, is the third part of a larger program of publication which includes studies on "Christ, the Church, the Eucharist, and the Ministry."

In his study of the holy communion Dr. Pittenger has selected one aspect of the sacrament for investigation and report. Two decades ago, Dr. Yngve Brilioth, now archbishop of Uppsala, published an extremely important study of the eucharist, in which he exhibited five distinct aspects of the sacrament: the eucharist, the communion, the commemoration, the eucharistic sacrifice, and the mystery. *The Christian Sacrifice* deals specially with one of these five aspects, and seeks to explain and justify the conception of the sacrament as the eucharistic sacrifice of the church.

Dr. Pittenger's work is a serious and thorough study. Among many evangelicals there is a diffidence, to say the least, about any thought of sacrifice in connection with the sacrament of the altar. And yet, as Brilioth urges, "the evangelical churches must treat seriously the consideration that the eucharist is a sacrifice of praise . . . There can be no danger of losing hold of evangelical truth so long as the sacrifice is not separated from the communion."

This is not to say that one can accept all of the corollaries drawn from his thesis by Dr. Pittenger. It is necessary to take clear exception to his conclusions respecting devotions before the reserved sacrament, for example.

The Christian Sacrifice is directed espe-

cially to the laymen of the church. This reviewer wonders whether that purpose does not presuppose very unusual and very sophisticated laymen. Perhaps the Episcopal Church is blessed with such. It would seem more natural to commend this worthy and useful volume to the hands of pastors who will find it instructive and enlightening.

Philadelphia GEORGE R. SELTZER

Basis for Social Action

Gospel and Law. By C. H. Dodd. Columbia. 83 pages. $1.50.

The sub-title of this book, "The Relation of Faith and Ethics in Early Christianity," indicates its content. The moral confusion of the day, heightened by systems of morality that are anti-Christian, has caused Christian thinkers to look deeply into the meaning of the Gospel for ethical living in contemporary situations.

On the basis of the teaching of the New Testament, Dr. Dodd discusses such issues as Christianity as a religion of the spirit or religion of authority and the place of law in a religion of grace. He maintains that the meaning of the New Testament as "the New Covenant" is that it was conceived of as a law that was meant to be obeyed.

Both the ethical teaching given to early Christian catechumens and the ethical teaching of Jesus are analyzed in terms of their relation to the Gospel. Maintaining that the ethical teachings of Jesus cannot and were not meant to be translated literally into action, the author states that they function to bring us to repentance, to show us the power of God's forgiveness *and to teach us what is to be the quality and direction of human action.*

This small book is important in that it lays a theological basis for Christian social action, although without specifically referring to the latter. In this it is reminiscent of both Aulen's *Church, Law* and *Society,* and Berggrav's *Man and State.* The church has a moral ministry to the non-Christian world that is part and parcel of its proclamation of the Gospel. Lutherans, with their emphasis on Gospel, grace and faith, can profit from the emphasis of this book that Law and Gospel are inseparably joined.

Jersey City, N. J. HAROLD HAAS

Lenten Sermons

The Inward Cross. By Charles Duell Kean. Westminster. 61 pages. $1.25.

The Seven Words. By Clovis G. Chappell. Abingdon-Cokesbury. 78 pages. $1.

The Cross for Every Day. By Richard R. Caemmerer and Jaroslav J. Pelikan, Jr. Concordia. 99 pages. $1.50.

Featured in all three of these books are studies based on the seven words spoken by Jesus from the cross.

Dr. Kean's little volume applies the words to present-day conditions in a series of meditative essays. They are carefully composed and show an insight into current problems. An introductory chapter on the tragedy of human pretension has as its "text" the words "I am crucified with Christ." This identification with the Saviour makes possible the application of the words to present-day lives.

A popular preacher and prolific writer of sermon books, Dr. Chappell has turned his talents to the Lenten theme in *The Seven Words.* The sermons are carefully outlined, well illustrated, and designed for easy understanding. The treatment of familiar themes follows well-worn paths.

Fresher themes are to be found in the Concordia book. The writers have four series of Lenten sermons, two of them very brief meditations on the seven words. Dr. Caemmerer provides an interesting series of normal-length sermons on "Christ's Death Is Our Life." It rescues us from wrath, redeems us from sin, builds the church, awakens love for others, and so forth. Dr. Pelikan's series is on "Human Problems and the Lenten Lord," dealing with evil, marital love, lust for success, desire for peace of mind, and others. In both series the theological view is conservative. The writing tends toward the pedantic, without enlivening illustrations. They're thought-provoking, however, and offer good suggestions for questing preachers. A. P. S.

OVERSEAS

GERMANY: Berlin. Dec. 20.—CHURCHES in the East Zone heard with great excitement that the government (*Deutsches Demokratisches Republik*) had agreed to release from imprisonment many who have been arrested on charges of opposition to communism. Church leaders have pled for the freedom of these people, many of whom were locked up without trial and who may not even know what charges have been made against them.

The promised amnesty has been a great disappointment, however, for practically no political prisoners were released. There is even a question as to whether these thousands in the detention camps of the DDR will have a church service at Christmas.

AMONG THESE prisoners there are a great many pastors—if they are still alive—of whom their families have heard nothing for months. For many of them it is not known why they were arrested or if they have been sentenced by a regular court. Through a visit to the Minister of State Security of the DDR, Dr. Zaisser, Dr. Martin Niemoeller recently secured the release from prison of a pastor whom he had befriended.

In the beginning of December, the Hilfswerk in the DDR instituted a celebration in Berlin at which the churches expressed their appreciation to the people in the Lutheran Church in America and the whole world who have sent packages and money. There is no historical parallel for the sacrifice which the Lutherans of America have made for the suffering, sick, and hungry in the DDR.

Enthusiastic and warmhearted was the thanks of those whom these gifts had kept alive—and of the churches which through these gifts had been able to build up their work again. Exactly a year ago the Eastern regime had forbidden the entry of mercy packages, papers, and medicines for which there were no substitutes in East Germany, and which often enough made the difference between life and death.

FROM a whole series of synods, Berlin and Saxony among them, there have been protests against the unbearable coercion of conscience in the public schools which every child must attend. These protests contain shocking examples that the public schools have been subjected to a godless Marxist world-view. It continues to be the case that the children of Christians and especially of pastors are denied entry into the higher schools and universities.

There has been introduced since fall a fundamental change in the universities. Every student, including the students of theology, must pass a course of basic studies in politics, Russian language, and communistic philosophy along with his special field of study. The student's frame of mind is determined through two exhaustive political examinations, and his academic work depends on the outcome of these exams. Thus has begun in all quietness an unheard-of battle for the souls of the younger generation. The student who cried out at the Berlin Church Day, "We must all lie! Pray for us!" is the voice of thousands and thousands of young people, of whom many are clinging to the church for the sake of their inner freedom.

Religious education in the churches of the DDR which is attended voluntarily by the young, still has an attendance of about 2,500,000 children. That is almost all the children in the East Zone.

WITH GREAT HOPES the people of the East Zone watch the Western world and the efforts which are being made through the East-West conversations and other negotiations to set aside the zonal boundaries. If the hope of a reunification of divided Germany is not fulfilled, there will come about a great apathy in the East—to the damage of the West.

But in the East everyone is in agreement that freedom at any price—even that of subjection to bolshevism as many utopians even in the Western church might wish—is not worth it. Through these bitterest of years they have learned that peace without freedom is the peace of the graveyard and that man can endure anything just so long as he is free. In all hearts there is the conviction that those wild-eyed people who call for peace at any price are either hopeless fools or the secret agents of bolshevism. If they had a choice between freedom and peace, then the millions of the East Zone would without any hesitation choose freedom. Many people are hoping to be able to cross the border next year to attend the Church Day in Stuttgart or the session of the Lutheran World Federation in Hannover, and breathe again the air of freedom in the West.

The leadership of the church in the East brings repeatedly to the attention of the government the injustice that is being perpetrated particularly against the souls of our children. In the church services intercessions are increasing—though often veiled—for the imprisoned, the missing, the plundered, and those who have suffered violence. There is being formed here a new and genuine confessional church (*Bekennende Kirche*).

WITHOUT illusions the church in East Germany prepares itself for the celebration of Christmas—the great festival of peace. Peace will only appear in the East when violence and injustice are laid aside and when every man can live in freedom according to his beliefs. It was no accident that the church's theme of the month was forbidden to appear in print by the censorship office of the regime: "Behold, thy king cometh to thee—a righteous one and a helper!" Could their frame of mind and their fears be shown any more clearly? —S. Z. C.

FINLAND: Helsinki. December 12.—THE Church of Finland has again organized a great collection for charity. Over 10,000 so-called "deacon-committees" in towns and in villages took care of the collection. These will use one-half of the money for the needy people in their respective regions. One-fourth will be used for deaconess institutions. This year it was given to the deaconess institution at Oulu, the northernmost in the world. The rest is distributed through the dioceses for the work of charity. The amount of this year is over 60 million marks. In addition to this great collection, women's guilds in local congregations collect tens of millions for charity in their own parishes.

ON ALL SAINTS' DAY, Nov. 4, Dr. Martti Simojoki, the new bishop of the diocese of St. Michel, was installed in the cathedral of the diocese. The installation was conducted by Archbishop Ilmari Salomies, former holder of the office. The Church of Denmark was represented by Bishop Fuglsang-Damgaard of Copenhagen, and the Church of England by Bishop Ingle, the Lord Bishop of Fulham. Bishop Simojoki was born in 1908 and has formerly been schoolteacher, assistant in practical theology at the University of Helsinki and lastly director of the Parish Institute of the Church of Finland. He has written some theological treatises, especially in the field of homiletics and catechetics.

THE ECCLESIASTICAL Board of the Church of Finland moved to its own house the beginning of November. The new address is: Ehrensvardintie 13, Helsinki.

ON DEC. 10 the new old people's home built by the congregations of Helsinki was dedicated. It is a very modern building with room for 270 old people. The cost is 180 million marks.

THE CHURCH of Finland will send a delegation of 12 persons to the Assembly of the Lutheran World Federation at Hannover next summer. Archbishop Ilmari Salomies has appointed the following persons: Bishops Max von Bonsdorff, Eino Sormunen, Martti Simojoki, Professors Osmo Tiilila, W. Schmidt, Aimo Nikolainen and Heikki Varis, Dean K. E. Rinne, Mrs. Kaarina Lujanen, and Pastors Ahti Auranen and Samuel Lehtonen.

—CHRISTIAN PRESS BUREAU

low To Wreck the Men's Auxiliary of Your Congregation

. . . in 10 Easy Lessons

Art Foster, of Eureka Springs, Ark., offers 10 "easy" ways of wrecking the men's uxiliary—Men of the Church, Brotherhood, Men's Bible Class, etc.—of your congregation. They include:

(1) Seldom come to meetings. Whenever ou do put in an appearance always be late. ay to yourself, "What's the use of my being n time? The other fellows will all be late." esides, you can always depend upon that ld excuse about having to change a tire.

(2) If it rains or snows the evening your lub meets, say to yourself, "There probably on't be anybody at the meeting anyway." hen lean back and turn on the radio or levision.

(3) Whenever you favor the club with our presence always find fault with decions the officers have made, or any actions hat have been taken during your absence.

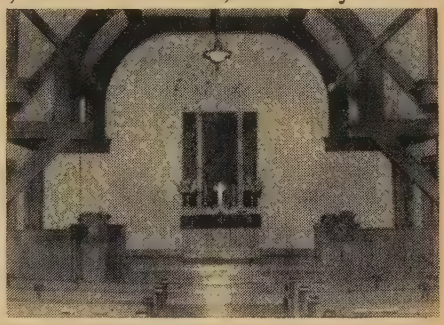
(4) Never accept any office or responbility in connection with your church or ub. Try to realize it's much easier to critize and find fault with the efforts of others han to do anything constructive yourself.

(5) If asked for your opinion on any ubject be sure to have nothing to say. Alays remember that "a still tongue makes a ise head." Just keep silent, and all the oys will figure that you are very spiritual, rofound and dignified.

(6) In case you *ever* have anything to ay, never express it during the meeting. Vait until after the gathering is over; and hen, in a loud voice, tell all the boys about he way *you* would do it if *you* had anything o say in the matter.

(7) Do nothing more than is absolutely ecessary to make your men's club a succss, but when others roll up their sleeves nd devote either time or money to the club's ctivities, howl like a Wyoming coyote that the club is being run by a clique."

(8) In case coffee and doughnuts are erved after the meeting don't ever bother o stick around and be sociable long enough to wash up a few cups and saucers. The rest of the fellows are probably more used to such lowly chores; besides, they don't all have to get up so early in the morning as you.



THE CHANCEL of St. Matthew's (mission) Church, Moorestown, New Jersey, looks like this following extensive renovations. Improvements were dedicated recently

(9) Be sure to let all the men know that you conferred a very great honor upon them by joining the club in the first place. Try to give the impression that you are really performing a very great Christian service by putting in an appearance occasionally.

(10) In any kind of a disagreement or controversy that may arise never wait to hear the other members' side of the story. Nothing is ever gained by argument or discussion. Knowing both sides will merely get you all confused, and will interfere with your righteous judgment. Don't talk! *Act!* Just get up in disgust, grab your hat with a dramatic gesture as you make your impressive exit. This will prove to all the boys that you are a great soul, "a man among men." It will indicate to them that you are not given to idle words, that you are a great asset to the club, a real Christian gentleman, and a master at the Art of Co-operation. Or will it?

CALIFORNIA:

Pasadena Pastor Called to Post of Assistant to Synodical President

LOS ANGELES—The Rev. H. Paul Romeis, pastor of Trinity Church, Pasaden has accepted a call to become the California Synod's first Assistant to the Presider He assumed his new duties January 1.

A graduate of Carthage College and Chicago Seminary, Pastor Romeis is, in the eyes of his associates, one of "the older 'younger' men of synod," having come to the synod in 1936 as pastor in San Bernardino. Since then, he has served in Oakland and Pasadena, was elected to the presidency and vice presidency of the Northern Conference. Prior to '36, he served in Waukegan, Illinois.

Acceptance by Pastor Romeis of his call to the new post was welcomed by the entire synod, coming as it does when President James Beasom's recovery is most encouraging. *The president was stricken while participating in a Seattle (Wash.) Reformation service and has been making progress on the long road to recovery* (*see* THE LUTHERAN, *Nov. 28*).

Pastor Romeis will continue to serve synod as stewardship secretary and director of Lutheran World Action. He will continue to reside in Pasadena.

SYNOD PRESIDENT'S ASSISTANT
. . . th Rev. Paul Romeis

FOR THE SECOND YEAR, the *Glendale News-Press* used the front page of the Christmas Eve edition to spread the message of the birth of Jesus according to Luke II. The response to the printing of such a front page brought such a fine response in 1951 that the paper decided to repeat it this year. It is also an evidence of the influence of a Christian editor. Charles Hushaw, managing editor of the *News-Press,* is a member of First Church, Glendale, where he has served on the church council, been president of the Brotherhood and taken an active part in the affairs of the church.

FIRST ENGLISH CHURCH, Los Angeles, recently accepted a class of 65 new members. This was a tenth anniversary effort celebrat ing Dr. Schwertz's coming to the congrega tion. This church would be considered downtown church and experiences wholesal transfers to missions in the surrounding area Under Dr. Schwertz's leadership the churc has grown steadily and this year will repor a communing membership of 900.

FIRST CHURCH, Glendale, completed it stewardship program with increases i pledges. The budget which is being prepare for the congregation's approval includes th calling of another pastor to assist in th ministry to more than 1,000 communican members. The benevolence budget include an item of $1,800 for support of salary aic

or one of the home missionaries of the ynod as well as the largest support ever iven to welfare and student work and the ilendale released-time program.

PERSONALITIES: DR. WARREN MOTTERN, astor emeritus of First Church, Glendale, now residing in a rest home in Sunland . . . THE REV. BRUNO EDERMA, Los Angeles, as concluded his work with the Division of merican Missions of the NLC, serving as ead of work among DPs on the West Coast . . . THE REV. OSCAR KLEINBERGS, Los ngeles, is gathering a Latvian congregation nd meeting periodically at First Church, os Angeles. Over 100 Latvians attended a hristmas service . . . CHAPLAIN LAWRENCE OSSELER has returned from sea duty in the orea area and will be stateside for some nonths. Chaplain Vosseler resides in Bur-ank.

HOWARD L. LOGAN

HANKS to a Lutheran managing editor, Lay-an Charles Hushaw, the front page of a pre-hristmas edition of the Glendale "News-Press" eatured the Nativity scene and the Luke ac-ount of the birth of the Babe of Bethlehem. egun in 1950, the feature was repeated by opular demand (see column 1, page 36)

SURPRISE

story of the week

WHEN Luther Leaguers of St. Mark's Church, Philadelphia, huddled a month ago to decide on an appropriate gift to say "thank you" to Advisor Bill Keyser for his time and energy during 1951, they agreed . . . on seat covers for Bill's car.

"While we're at it," added one fellow, "why not Simonize the car for him?"

"Yea," burst in another, "and fill his tank with gas!"

Only one was dubious: "Someone'll have to get his keys somehow. We'll have to do our 'dirty' work while he's downtown!"

Opportunity presented itself while the League was spending Wednesday night before Christmas decorating the nave and chancel of St. Mark's Church. In the confusion of laurel, wreaths, tinsel and lights, Don Lawrence slipped to the coatroom, rummaged through the Keyser topcoat, raced off to duplicate the keys.

Although Bill noticed Don's absence ("where did Don get to? Doesn't he realize we want to get done tonight?") a flimsy excuse ("he had an errand to do; he'll be right back!") kept him in the dark.

THE SECRET was well-kept. The group waited until Bill's mother informed them the day before Christmas that "Bill's driving to the railroad station this morning, parking the car and taking the train downtown."

Swinging into action, the car was washed, Simonized, tank filled with gas, and the new seat covers slipped on by noon.

When Bill stepped from the train Christmas Eve, he raised both eyebrows at the sparkling polish job, stared at the big red ribbon tied to the steering wheel, gasped at the new seat covers.

From across the station platform a faint ripple of laughter drifted towards Bill. It (and the card attached to the ribbon) said "Merry Christmas . . . from the Luther League!"

—DICK SUTCLIFFE

WATCHING St. John's (Hudson, N. Y.) mortgage burning: Dr. David Jaxheimer, Edward Groat, Donald Harp, Pastor Henry Wahl

ULCA Merger

An upcoming United Lutheran merger is one of the principal subjects of conversation in the homes of friends and members of the families of ULCA President Franklin Clark Fry, and ULCA Board of Foreign Missions Executive Secretary Luther A. Gotwald.

Date for the merger hasn't been set, but the principals are a first lieutenant in the U.S. Air Forces Nurses' Corps, Mary Evelyn Gotwald, and a Philadelphia Seminary senior, Franklin Drewes Fry.

The engagement of Miss Gotwald, daughter of Dr. and Mrs. Gotwald, and Mr. Fry, son of Dr. and Mrs. Fry, was announced last month.

The bride-to-be is a graduate of Cornell University, New York Hospital School of Nursing; Mr. Fry is a graduate of Hamilton College and will complete his preparation for the ministry at Mt. Airy this June.

Fire!

In the dark hours before dawn, a fire broke out recently in Karthaus, Pa. A family of seven children, their parents, and their 81-year-old grandmother managed to get out of the house before flames completely engulfed it.

Before noon, Pastor H. Lee Hebel and the 35 communing members of Holy Trinity Church had started contributing funds that eventually totaled $150 in personal gifts, and $100 through church auxiliaries. In addition to the cash, members provided the Lutheran family gifts of clothing, food and furniture. Within four days, the burned-out family had been resettled in comparative comfort in another home!

Retires as President

After 13 years as president and 10 years as vice president of the board of directors of Camp Nawakwa Leadership Training School at Arendtsville, Pa., Layman Alvin Nissly, of Hanover, Pa., has requested relief from presidential responsibilities. He will remain a member of the board.

Recognizing his "active and faithful service," the board accepted Mr. Nissly's request, then elected Dr. Harvey Hoover, Gettysburg Seminary professor, as new president. Named vice president to succeed Dr. Hoover is Dr. A. Monroe Hall, Williamsport (Pa.) businessman, also a member of the board for 23 years.

Before retiring as president, Mr. Nissly heard Camp Director Reginald Deitz report that 1951 was the largest season in the camp's history—a total of 1,858 campers were enrolled. In the 23 years, a total of 23,708 young people have been enrolled, 626 have been graduated from the

CHAPLAIN Charles Gartner pays bedside call on Pvt. Murphy Cotton at Camp Breckenridge (Kentucky) army hospital

our-year leadership training program of the senior camps.

itizen of 1951

The Rev. Paul L. Royer, pastor of Immanuel Church, Bluefield, West Virginia, was named "Citizen of the Year" during recent recognition ceremonies in the coal city.

The Distinguished Citizenship Award, presented annually by the Bluefield American Legion Post, was given the Virginia Synod pastor for his 28 years of service as pastor of Immanuel Church and for his great activity and interest in youth and civic projects."

Pastor Royer has been in his present pastorate since 1923, having served as pastor of the Mt. Jackson (Va.) parish following graduation from Muhlenberg College and Philadelphia Seminary in 1919. He has been president of the Roanoke Conference several terms, president of the Bluefield Ministerial Association twice, and a trustee of the Children's Home of the South, Salem, Va., since 1924 (secretary of the board since 28). He has been active in the Boy Scouts of America and the Bluefield Lions Club.

ew Welfare Treasurer

Daniel L. Muller, layman of Good Shepherd Church, Bellaire, N. Y., has been named treasurer of the Lutheran Welfare Council of Greater New York. He recently succeeded another layman, Henry Pleus, of St. Peter's in the Bronx.

BRIEFLY SPEAKING

Members of Ascension Church, Chattanooga, Tenn., believe they have a unique congregational situation: while the congregation is located in one state (Tennessee), they are a member of a synod bearing the name of another state (Virginia), all the time having a number of active members who live in still another state (Georgia). "We *do* get around," reports Pastor James Cadwallader.

Lutherans from other sections of the country who visit in the East usually make a point of visiting historic Trappe Church in eastern Pennsylvania. (In 1948, delegates to the Philadelphia ULCA convention made a pilgrimage there.) A "new" feature of the historic spot is a seven-year-old guide, Michael Zimmerman, son of the pastor of the congregation, who has been making a practise of escorting visitors through the old church, much to the delight (and satisfaction) of said visitors!

When a Roanoke (Va.) Baptist pastor refused permission to his choir director to sing an anthem during a recent service, an argument developed to such heat following the service that a police court judge fined the pastor $25 the following morning for "hitting the choir director over the head with a chair!"

A druggist with a mission is Jack Parks, owner and manager of a Pasadena (Texas) pharmacy. Several years ago, when his store opened, a dedicatory service was held; the same day, a woman employee, on advice from Mr. Parks, was reconciled with her husband. Bank checks issued by the drug store carry scriptural quotations. The store is closed on Sunday, and profits from the business go to religious causes. Admitting to being a former alcoholic, Mr. Parks gives as his reasons for his way of living: "salvaging wasted years of my life!"

After listening to a "Christian Stewardship" address by her uncle, California Synod President's Assistant Paul Romeis, four-year-old Michal Romeis accompanied her father (the Rev. Robert Romeis) to the airport to see her uncle off. While there, an airport attendant handed the young miss a plastic airliner and a pair of junior stewardess' wings as a momento of her visit. Upon arriving home, Michal held up the wings, addressed her mother: "See! Now I'm a junior stewardship!" Commented her father: "We train 'em young on the West Coast!"

"THIS is Station WMUH . . . 640 on your dial" is well-known identification of Muhlenberg College's 10-watt transmitter that broadcasts on the Allentown campus every Wednesday and Thursday. Station is run extra-curricularly by a 25-man staff, is financed by allocation of Student Council

PACIFIC SYNOD:

Prayer for ULCA Convention Offered by Churches on Epiphany Sunday

SEATTLE—At the request of the synodical board, a prayer for "vision and concern" in the preparation for the ULCA convention to be held this October on the territory of synod was distributed to congregations for use on Epiphany Sunday (Jan. 6). The prayer was prepared by the Rev. Theodore A. Hartig, of St. Paul's Church, Vancouver, *Washington.*

In part, the prayer was as follows:

Almighty God our Father, we pray to Thee for the work to which Thou hast called us. We are one branch of the mighty tree which is Thy Church. Our hearts are lifted to Thee on its behalf, for the concerns of the United Lutheran Church in America. We invoke Thy blessing upon it on the occasion of the Seattle convention to be held in October of this year.

> Endue our leaders with wisdom, our boards and auxiliaries with a high sense of mission, our synods, conferences and congregations with a strong desire to seek and to serve in Thy name. May we, ever conscious of Thy mercies, and, remembering by whose blood we are bought, fight the good fight of faith as good soldiers of Jesus Christ, neither fearing to go forward in Thy service nor hesitating to stop for a season to give an account of our stewardship.

Our hearts are lifted to Thee for our Pacific Synod serving Thee in this great mission field of the Pacific Northwest. Grant to all pastors and to all people in the congregations of our far-flung field a spirit of co-operation and teamwork. And as we make our preparations for the 18th Biennial Convention of our beloved Church, we implore Thee to empower us with Thy Holy Spirit so that we may possess vision, and concern, in our service to all who will come to us this fall. Warm our hearts to be good hosts whose pleasure it is to be generous and unselfish for the welfare of others . . . Amen.

NEW YORK:

Churchmen's Seminar Slated Jan. 28

ALBANY—The fifth annual New York State Churchmen's Legislative Seminar is to be held in Albany Jan. 28-29 in Emmanuel Baptist Church. This year's seminar will include a session on legisla-

ve procedures and a look behind the enes in understanding what happens to roposed legislation. Delegates will ob-erve the Senate and the Assembly in ession at the Capitol.

Governor Thomas E. Dewey will meet ith the group in his executive chambers or an "off the record" discussion. The legis-tors themselves are to be the guests of the lew York State Council at a Legislative inner concluding the seminar on Jan. 29 in rinity Methodist Church.

Issues to be discussed during the seminar nclude: divorce laws, alcoholics' care and quor laws, Sabbath laws, bingo, brano and ttery, local option and harness track censing.

AT ST. JOHN'S, Poughkeepsie, Pastor Paul . Swank reports Christian Stewardship has een emphasized and that the result has been successful that the congregation's budget ill sustain a 15 per cent mark-up for 1952. astor Swank is on the Conference Commit-e on Stewardship.

ST. MATTHEW'S, Leesville, has repaired nd redecorated the interior walls and ceil-g, and refinished the church furniture and oors.

ST. MARK'S, Canajoharie, the Rev. Paul eisch pastor, and ST. JOHN'S, Canajoharie, ne Rev. Walter Krumwiede pastor, have ecently received a gift of $1,000 each from ne Arkell Hall Foundation of Canajoharie. ther churches in the commnity have re-eived a like amount.

FOUR DECADES OF SERVICE
. . . Thiel's Hunton and Harter

CAMPUS

MUHLENBERG College's board of trustees has named William V. Nixon, an alumnus of the class of '23, as director of development for the Allentown (Pa.) institution. Nixon was formerly executive secretary of the Pocono Mountains Chamber of Commerce. The board also heard a report by Dean Sherwood Mercer that enrollment next semester will be between 590 and 610 as compared with the 614 registered during the present term. This is the lowest "mortality" in recent Muhlenberg history.

WITTENBERG College's campaign for $1,000,000 was off to a good start with a $25,000 gift from Dr. Stanley Hanley, president of the Detroit Power Equipment Company and an alumnus of the college (1923). This brings to $75,000 the contributions made by the Detroiter since 1944.

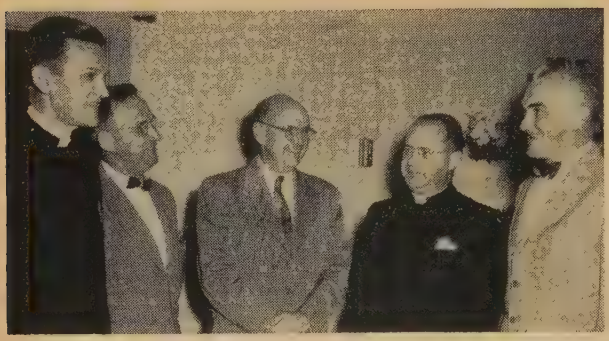
MIDLAND College was well represented at the Quadrennial Conference of the Student Volunteer Movement in Lawrence, Kansas, this month. Nine Midlanders were present; half of the sponsoring funds were contributed by members of the Women's Missionary Societies of the Midwest and Kansas Synods and members of the student body.

THIEL College recently honored Dr. Ella Grace Hunton and Prof. Nathan Harter for "outstanding records of service" to the Greenville (Pa.) institution. Dr. Hunton has served Thiel since 1922; Professor Harter since 1911. Plaques were presented (see cut left) by Alumni Association President Don Breckenridge

CARTHAGE College's 1951 football scoreboard was not available when "The Lutheran" of December 19 went to press. Scores of its eight-game schedule follow:

Carthage	6	Culver-Stockton	13
Carthage	13	Quincy	48
Carthage	0	Illinois College	6
Carthage	0	Wheaton	66
Carthage	7	Navy Pier	21
Carthage	19	Elmhurst	20
Carthage	14	Augustana	40
Carthage	19	North Central	25

Won 0; Lost 8



TAKING part in dedication renovated Sunday school fa ities at Ascension Chur Chattanooga, Tenn., rece were: Pastor James Cadw lader, Supt. Dean Peters Council President Dan Jon Jr., Synod President Lut Mauney, and Brotherhood Pr ident H. D. Flickinger

DR. FRANK LAWRENCE GOLLNICK has been elected chaplain of the New York State Firemen's Association, and named to the Board of Trustees of the Kingston City Hospital. Dr. Gollnick is pastor of Trinity Church, Kingston.

Emmanuel Church, Chatham, sponsored an extensive community program during late Advent and early Christmas season, which included a pageant and Christmas party, carol singing and a band concert, caroling on the street and at homes of the sick and shut-in.

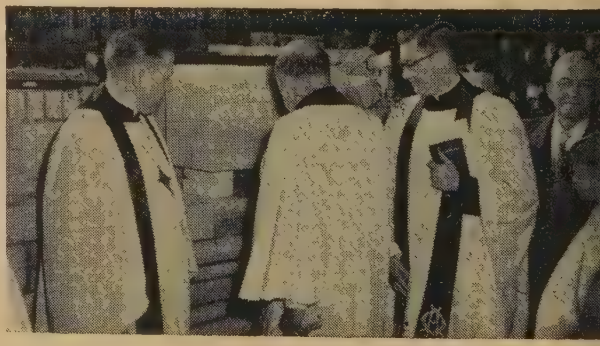
ST. JOHN'S, Altamont, the Rev. James E. Morecraft pastor, had a unique feature in the congregational and Sunday school Christmas party, consisting of a "Friendly Christmas Tree" decorated with gifts for the war-torn nations of the world. Among the gifts were dozens of pairs of socks, gloves, mittens, scarfs, sweaters, hats, and of course—many, many toys. Everything went to Lutheran World Relief. LUTHER S. STRALEY

PENNSYLVANIA:

Johnstown Small Fry Entertained

JOHNSTOWN—Over 15,000 childr of the Greater Johnstown area were gue at a series of Christmas parties sponsor by United Steel Workers of Ameri (CIO) union locals. Youngsters from t Cambria County Juvenile Home, Eben burg; the Christian Home, Johnstown; S John's and St. Mary's Orphanages, Cre son; and St. Joseph's Orphanage, Eben burg, were special guests of the sponso ing groups.

THE REV. GEORGE E. BOWERSOX, JR., Sa isbury, has been elected president of th Somerset County Lutheran Pastoral Asso ciation for 1952. Other officers include th Rev. Arthur Yeagy, Friedens, vice presiden and the Rev. Glen B. Keidel, Garrett, sec retary-treasurer.



CORNERSTONE laying ceremony for the new building for Bethlehem Church, Portage, Wis., was conducted recently by Dr. Charles A. Puls, Layman Clarence Stewart, Pastor Robert B. Anderson and Layman Emil Schaeffer. Dr. Puls was principal speaker at service

TEMPLE EIGHTH CHURCH, Altoona, has called the Rev. Harold S. Knoll from Smicksburg in the Pittsburgh Synod effective Jan. 1 . . . THE REV. CHARLES A. SHILKE, pastor of the Lavansville charge in Somerset County since 1938, has accepted a call to Trinity, Greencastle. Pastor and Mrs. Shilke moved Jan. 1 . . . THE REV. DONALD W. BROWN resigned the Geeseytown Charge, effective Nov. 1.

The Lutheran Men's League of Johnstown and vicinity recently adopted a resolution calling for Senate action to defeat President Truman's proposed move of naming General Mark Clark as U.S. ambassador to the Vatican. League members were urged to write letters of protest to Pennsylvania's two senators.

MONUMENTAL CHURCH, Portage, has purchased a $7,000 seven-room dwelling to be used as a parsonage. The Portage church built a parsonage in 1925 but lost it at the time of the depression in the '30's.

THE REV. HOWARD W. HINKELDEY, former assistant pastor of First Church, Johnstown, now serving as a chaplain in Korea, has advised local Methodists that they ought not question the value of mission work. Chaplain Hinkeldey writes: "If any of your Methodist people have doubts about the value of missions, let them dismiss them right now. Christianity has meant so much to these people and they have been faithful in spite of persecutions and threat of death.

"Last month I sponsored an offering in our battalion to help rebuild a Methodist church in a country village about 15 miles from here. We received $300, which was enough to do the work Korea style—mud walls and tile roof. I've also been helping to support a little Methodist orphanage, giving them candy, store soap and school supplies for the children. Next week I get leave to Japan and will buy a lot of Christmas supplies. We are planning a Christmas party for the orphan children complete with stockings and toys."

THE REV. G. BLAIR HARMAN, pastor at Duncansville, fell just before Christmas and

HOME MISSIONS

VIRGINIA: Synod's newest mission, at Martinsville, was organized Dec. 16 with 63 charter members. Pastor is the Rev. William E. Kinser.

SOUTH CAROLINA: Mission (Faith) Pastor J. Virgil Long reports the congregation wants to build soon on property recently purchased. The double garage of the parsonage has already been converted into Sunday school quarters. Relocation and larger facilities are a "must," the pastor insists.

CALIFORNIA: Members of St. Andrew's Church, Van Nuys, broke ground for their first church building Dec. 9. The congregation hopes the building will be completed in time for Easter services. Members recently constructed a float, "Jesus and the Children," entered it in the community "Put Christ Back in Christmas" parade.

WISCONSIN: "Holy Cross" has been selected as the name of the new mission in Menomonee Falls, expected to be organized by Missionary Superintendent Dwight Shelhart on Palm Sunday. The charter roll already contains more than 100 members. The congregation is currently worshiping in a hall, the facilities of which it shares each Sunday with an Episcopal congregation.

SOUTH CAROLINA: Camden Lutherans organized officially on Dec. 9 under direction of Board Missionary J. Shelton Moose.

CALIFORNIA: Television recently was instrumental in bringing Christ Church, San Diego, two new members. Viewing religious services led by Christ Church Pastor Quentin Garman, two non-Lutherans called the TV outlet, received instructions as to how to contact the ULCA pastor and, after instruction, became members of the congregation.

VIRGINIA: Synodical laymen voted at the Brotherhood convention recently to raise $1,000 for home missions in 1952.

SOUTH CAROLINA: Thirty Lutherans attended the first services held in Lancaster recently. Services are being conducted in the community Health Center.

broke his leg. He's now a patient in the Veterans' Hospital, Altoona.

THE REV. MAURICE M. SMEAL, Scalp Level, has been elected 1952 president of the Lutheran Pastoral Association of Johnstown and vicinity . . . The Rev. John A. Janisak, pastor of St. John's Church, is vice president and the Rev. Richard L. Tome, assistant pastor at First Church, is secretary-treasurer.

TWENTY-FIVE GUESTS arrived in Allegheny Home, Hollidaysburg, in time for Christmas. Fifteen more aged people will be received soon. The $500,000 home was dedicated in November.

JOHNSTOWN'S WEST END MINISTERIUM annually conducts week of prayer services. Speaker for 1952 is Dr. Luke H. Rhoads, pastor-superintendent of Allegheny Home. Dr. Rhoads also spoke at interdenominational religious emphasis week services in Meyersdale beginning Jan. 6.

ROBERT G. SANDER

INDIANA:

Synod's Secretary Goering Accepts Call to Jamaica, New York

LOGANSPORT—Dr. G. Charles Goering, pastor of St. Luke's Church, here, and secretary of the Indiana Synod since 1934, has resigned to accept a call to St. Peter's Church, Jamaica, New York.

In announcing his decision to accept the New York Synod call, Dr. Goering told friends, "It's like going back home. I was ordained by the New York Synod and held my first pastorate on Long Island!"

The synodical secretary has served on many boards and committees of synod and has been a delegate to ULCA conventions. Mrs. Goering has served as secretary of the synodical Women's Missionary Society in addition to committee work.

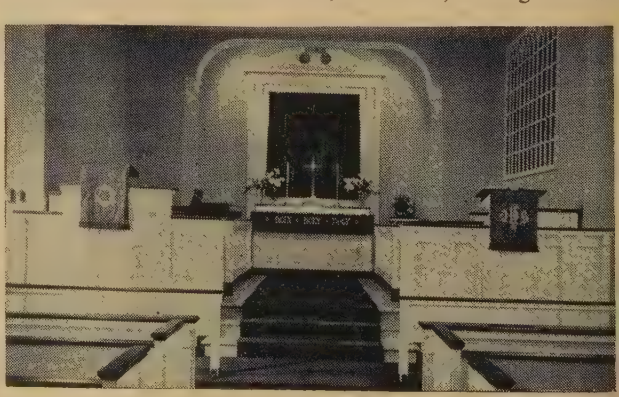
The synodical Executive Board will appoint an acting secretary who will serve until the next convention of synod.

THE INDIANA BROTHERHOOD will hold another Laymen's Retreat at Camp Lutherwald in June. Brotherhood officers for 1952, elected at the recent convention held in Elkhart, include Harold S. Barnes, Ft. Wayne, president.

ST. PAUL'S CHURCH, Batesville, rededicated its redecorated church Dec. 2.

ST. MARK'S CHURCH, Evansville, rededicated its renovated building Dec. 16. Chicago Seminary President Armin G. Weng was speaker.

FIRST CHURCH, Columbus, has begun work



DEDICATED recently is this new $73,000 Salem Church, in rural Franklin (Pa.) County. The congregation, under the leadership of Pastor Robert Carl, is anxious to prove that it is "not just a country church," but a progressive group of Christians as up-to-date as possible

ELEGATES traveling from the East, South and Central part of the United States to the 1952 onvention of the United Lutheran Church in Seattle, Wash., next October will see country like uis. Announcement by Transportation Committeeman William H. Patrick that the Milwaukee oad will handle transportation west of Chicago assures the West Coast-bound Lutherans of milar scenery as the Olympian Hiawatha speeds through the Great Northwest

n a three-story addition to its church build-g.

THE REV. L. C. WESTENBARGER was in-alled as pastor of the Rockport Parish Dec. by Synod President F. M. Hanes.

ROBERT H. HEINE

ENNSYLVANIA:

ot "Just a Country Church"

CHAMBERSBURG—That a rural nurch need not be "just a country nurch" was demonstrated recently when e new church of Salem congregation, arion, near here, was dedicated by Dr. wight F. Putman, president of the Cen-al Pennsylvania Synod, assisted by the ev. Martin L. Tozer, superintendent of Synodical Missions and Rural Work of the synod, and two sons of the congregation, the Rev. Glenn T. Hafer of Hellam, Pa., and the Rev. Ralph T. Miller of Brunswick, Md.

SALEM CHURCH was organized in 1828 when a small one-room building was constructed. But work of the congregation was seriously hampered in later years by the inadequacy of the one room. Dreams of a new church began to take shape about eight years ago when a building fund was begun. When the present Pastor Robert E. Carl came to the charge over two years ago, the congregation decided to move faster toward consummation of those dreams.

Plans were perfected during the construction of the building for making good use of

it when completed. The Common Service was adopted and a robed choir trained so that the Service is now conducted in as proper a form as is found in the average city church. A pipe organ accompanies the choir and congregation in worship.

The Sunday school has been reorganized along departmental lines with separate rooms for the Nursery, Beginner-Primary, Junior, Intermediate-Senior-Young People, and Adult departments. A well-equipped parlor provides a place for council meetings and other small groups in addition to a Sunday school class on Sunday morning.

A Family Night program is being inaugurated at which time there will be some activity for every member of the family following a devotional service in the nave. The Women of the Church and Luther League have already been organized. It is planned to organize a Brotherhood and Children of the Church program.

The congregation numbers about 200 confirmed members. The new church cost $73,000 but support has been such that the debt of less than $15,000 remains, all of which is either covered by pledges or loaned to the church by members at a low rate of interest.

MIAMI BEACH, FLORIDA
United Lutheran Church of the Epiphany
1333 Dade Boulevard
Services: 11:00 A. M.
Luther A. Thomas, Pastor
Welcome to our GROWING MISSION in Miami Beach

In St. Louis
A WARM WELCOME AWAITS YOU
at
ST. MARK'S
ENGLISH LUTHERAN CHURCH
6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

IN CALIFORNIA....

Berkeley—Oakland
A Growing Church
Invites You Sundays
11:00 A.M.—7:30 P.M.
Ross F. Hidy, Pastor
St. Michael's Lutheran Church
Alcatraz and Benvenue Avenues
(Near the Pacific Lutheran Seminary and the U. of California)

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DECEASED

Rev. John M. Armbruster

The Rev. John Miller Mathias Armbruster, missionary to Argentina from 1924 until his illness enforced retirement three months ago, died at his home in Stillwater, Oklahoma, Dec. 28. He was 52.

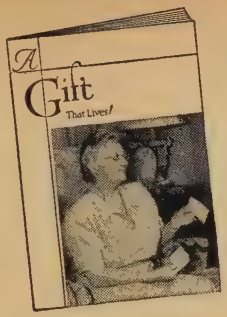
Born in Greenville, Ohio, he was graduated from Wittenberg College in 1921 and from Hamma Divinity School in 1924. Ordained by the Synod of Ohio in 1924, he accepted a call of the Board of Foreign Missions and served as missionary to Argentina until May 1950, when illness forced his return to the United States. He was retired by the Board of Foreign Missions early last fall.

Surviving are his wife, Mrs. Margaret Stanbarger Armbruster; a daughter, Margarita, of Dallas, Texas; three sons, John and James, both at home, and Owen, of Elton Field, Texas; and a sister, Mrs. George Buchy, of Greenville, Ohio.

The funeral service was conducted Dec. 31 at Stillwater by Midwest Synod President Lorin J. Wolff. Interment was in Stillwater.

Rev. Harry B. Burkholder

The Rev. Harry B. Burkholder, pastor of Evangelical Church, Greencastle, Pa., for



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the past 33 years, died Oct. 30. He was 75.

Born in Marion, Pa., he was graduated from Gettysburg College and Hamma Divinity School, served pastorates in Belleville and Dayton, Ohio; Berlin and Greencastle, Pa.

Surviving are his wife; a son, Harry M. Burkholder, Baltimore, Md.; a daughter, Mrs. James O. Mahoney, Lawrence, Kan.; five grandchildren and a sister, Mrs. Harvey Diehl, Chambersburg, Pa.

The funeral service was conducted in Evangelical Church, Greencastle, Nov. 2, by Central Pennsylvania Synod Pastor Dwight F. Putman, assisted by Dr. Clarence A. Neal and Dr. Ross Murphy. Interment was in Chambersburg, Pa.

Mrs. J. Frank Heilman

Mrs. Agnes Lind Heilman, widow of the late Dr. J. Frank Heilman, died at her home near Canton, Ohio, Dec. 19. She was 74.

Born near Canton Sept. 18, 1877, she taught public school in the Ohio School system for 24 years. In 1920, she was married to Dr. Heilman, then pastor of Trinity Church, Canton. Subsequently, she served with him in pastorates in Sioux City, Iowa;

Roanoke College

SALEM, VIRGINIA

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Charles J. Smith, M.A., D.D., LL.D.
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Baltimore, Md.; and Shippensburg, Pa. Following Dr. Heilman's death in 1926 while pastor in Shippensburg, she returned to Canton, where she was active in the life of Trinity Church.

Surviving are four sisters, Misses Etha and Katherine Lind, Mrs. Marguerite Holl, and Mrs. Dorothy Pfau; and a brother, Herman Lind; two stepdaughters, Mrs. Mary Heilman Christensen and Mrs. Kathleen Heilman Burkley; and two stepsons, Lee and Frank Heilman.

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LUTHERANS planning to attend the
LUTHERAN WORLD FEDERATION CONVENTION
at Hannover, Germany
held from July 25, to August 6, 1952, should make their reservation now. Namely, all indications point to the heaviest flow of traffic to Germany, in history. Tourist Fares per Airplane, effective May 1, 1952

	On Season	Off Season
New York-Hamburg & return	$563.60	$494.60
New York-Duesseldorf & return	543.50	474.50

Tours to the convention city and throughout Europe can also be arranged.
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The funeral service was conducted i Canton Dec. 21.

Rev. H. C. A. Meyer

The Rev. Hermann C. A. Meyer, pastc emeritus of St. Jacobi Church, Brookly N. Y., died Dec. 26. He was 87.

Pastor Meyer was the oldest living alum nus of Wagner College, having been grac uated from that institution in 1886 when was located in Rochester, N. Y.

Surviving are his wife; a son, the Rev Hermann A. Meyer, pastor of Immanue Church, New Springville, N. Y.; Dr. Em W. Meyer, of Vista, Calif.; Dr. Ernest G. Meyer, of Brooklyn; a sister, Mrs. Lill Arndt, of Webster, N. Y.; three grand children, four great-grandchildren, and foster daughter, Doris Rausch, of Brooklyn

The funeral service was conducted in St Jacobi Church, Brooklyn, on Dec. 30.

Dr. E. Clyde Xander

Dr. Enos Clyde Xander, former mission ary superintendent of the Synod of Ohio died Jan. 1 in Inglewood, Calif. He was 65

Born in Clark County, Ohio, he wa graduated from Wittenberg College in 190 and from Hamma Divinity School in 1912 Following ordination in 1912 by the Wit tenberg Synod, he became first pastor o North Riverdale Church, Dayton, and In dianola Church, Columbus. He served a dean of Midland College in 1925-26, leaving that institution to become president of Thie College from 1926 until 1933. He accepted a call to First Church, Springfield, in 193 and served until 1942 when he became mis sionary superintendent of the Ohio Synod

He retired in the early fall of 1949, al though continuing to serve as associate pas tor of First English Church, Columbus, until last May when poor health forced him into complete retirement. He moved to Ingle wood in November to make his home with a son, Dr. Gordon Xander.

Surviving are his wife, Mrs. Flossie Turner Xander; two sons, Dr. Gordon W. Xander of Inglewood, and Clyde A., a junior a Hamma Divinity School.

The funeral service was conducted at First Church, Springfield, Jan. 5 by Ohio Synod President George Miley assisted by Pastors Joseph O'Morrow and Frederick Mueller. Interment was in Springfield.

Changes of Pastorate

CALIFORNIA

SIMMONS, JOHN G. To St. Matthew's Church, North Hollywood, Calif. 11031 Camarillo Blvd.

CENTRAL PENNSYLVANIA SYNOD

BUTZ, ALVIN H., JR. From St. Matthew's Church, Philadelphia. To St. Paul's Church, Glenside, Pa. 114 Easton Rd.

JAMES, KENNETH D. From St. John's Church, Littlestown, Pa. To Glen Rock parish, Glen Rock, Pa. 45 Hanover St.

MANGES, LEWIS C. From Memorial Church, Harrisburg, Pa. Retirement.

RICE, JOHN H. From Spry parish, Pa. To Zion Church, Lykens, Pa. 637 N. 2nd St.

SHEFFER, PAUL H. From Schaefferstown parish, Pa. To Ferndale parish, Ferndale, Pa. Easton Highway.

SHUMAKER, C. RICHARD. From Plum Creek parish, Pa. To Philadelphia, Pa., preparing for foreign mission work. 1919 Mt. Vernon St.

WIEDER, RAYMOND. From Gettysburg, Pa. Council of Churches. To Executive Secretary, Inter-Church Council, New Bedford, Mass. 271 Maple St.

ZIEGENFUS, JAMES E. From All Saints' Church, Kulpmont, Pa. To St. Paul's Church, Gordon, Pa. Biddle St.

IDAHO

BERNER, HOMER. Mission developer. From Salem, Ore. To Boise, Idaho. Gen. Del.

IOWA

SAATHOFF, G. A. From Luther Memorial Church, Springfield, Ill. To Trinity Church, Burlington, Ia. 115 S. Central Ave.

ULC CALENDAR

FEB.

5- 8. Virginia Synod. St. Mark's Church, Roanoke

12-14. Georgia-Alabama Synod. Messiah Church, Decatur, Ga.

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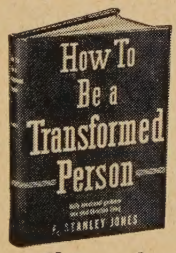

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In conclusion . . . . . .

A MAN NAMED Frank McKinney made $68,000 on a $1,000 investment about five years ago, according to newspaper reports last month. The public would probably never have been told about this remarkable deal if Mr. McKinney hadn't recently become chairman of the Democratic National Committee.

The smart things a man does in his private business are supposed to be his own affair, so long as he doesn't obviously break some law. A bank president may give some friend a good investment suggestion which results in a substantial profit. This grateful friend may feel so generous as to send around a Cadillac to the banker as a Christmas present, and the whole affair seems honorable and affectionate.

When such things happen among people who work for the government, the opposition party and the newspaper reporters get on the trail. Then we all see that there is something wrong about these profitable friendships. We judge our public officials by a sterner standard than we apply in "private life." If a man has a government job at $14,000 a year, we expect him to serve the public to the best of his ability on that salary and not use his position to produce a bigger income.

THIS STANDARD we apply to public officials is just and fair, and should be applied vigorously. But why have a double standard—one for public life and another for private? What we need is a higher standard of public service in private life.

Christians have a standard, but we don't talk enough about it among ourselves except now and then in sermons. The Christian word is *vocation*—which means "calling." Everyone is *called*—just as a minister is called.

It may not be that God specifically ordains a man to drive a truck or be a doctor. But any position where a person seems to fit in is his vocation—where God expects him to spend his strength being a useful servant of his fellow men. We know people must earn enough for the expenses of their families, and we don't say there is anything wrong in one man receiving a larger income than another.

But when income gets to be the main thing, and public service slips to second or third place, we are definitely off the track. This is one of the greatest sins, a perversion of our functions as members of the family of humanity and as children of God.

THIS CHRISTIAN IDEA has more to it than operating as a curb on greedy ambitions of some. It reflects dignity and importance on the humble labors of people who will never in their lives have as much as $1,000 to speculate on anything. Good workmanship of a dirt-smeared mechanic in a garage is as beautiful as the artistry of a brilliant choir director in church.

God permits us to be very different one from another in our intelligence, skills, and training. Some are clever, some wise, and some not very bright. In the intense competition of our present life the clever people usually make the most money. But that isn't an accurate measurement of success. Beyond the amount of money people need for decent food, shelter, clothes, and other essentials, the additional amount they can get isn't likely to buy much of enduring value.

But the man who produces a quantity of honest service for the benefit of others has a profit that nothing can destroy.

—ELSON RUFF

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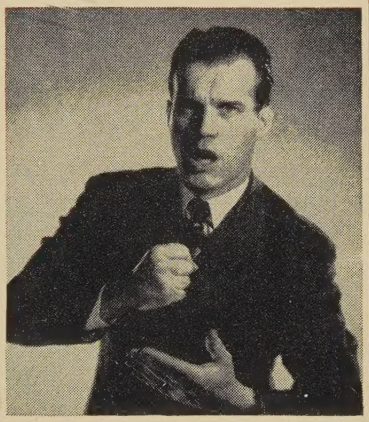

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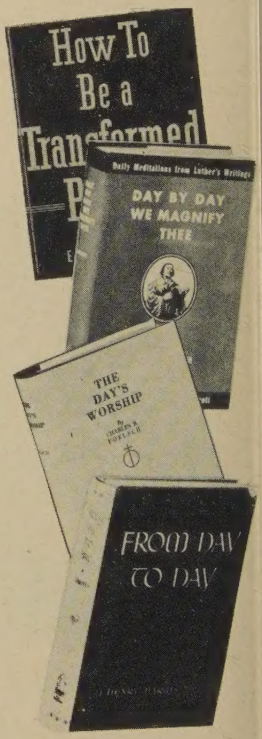

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